

A CLINICAL CASE STUDY OF "HAAN" EXPERIENCES AMONG  
KOREAN IMMIGRANTS IN SOUTHERN CALIFORNIA: A  
CROSS-CULTURAL PASTORAL COUNSELING PERSPECTIVE

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In Partial Fulfillment of  
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Doctor of Philosophy

by  
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## ABSTRACT

A Clinical Case Study of Haan Experiences  
Among Korean Immigrants in Southern California:  
A Cross-Cultural Pastoral Counseling Perspective  
Steve Sangkwon Shim

For Koreans, haan is a significant, psychological state and a prevalent, dynamic emotive experience, as differentiated from the experience of the German notion of angst. Then, how is a haan experience psychologically, theo-ethically, and clinically understood? To understand haan experiences, this study investigates the haan experiences among Korean immigrants in America through the examination and analysis of clinical cases from a cross-cultural pastoral counseling perspective.

Various theoretical perspectives of haan are explored employing: the theo-ethical views of Minjung theology and Paul Tillich, for a theological understanding; the Korean indigenous psychocultural view and the analytic psychology of Carl Jung, for a psychological understanding; the cross-cultural counseling view on Korean immigrants within the Asian-American context, and the bicultural experiences of Korean immigrants which are described within the context of



the individual, family, church and community, for a cross-cultural understanding. Also, for a clinical understanding of haan experiences, four case studies are presented and analyzed.

In the final analysis, haan (experience), as a predominant emotive state of frustrated or unfulfilled significant inner need(s) within individual's inner psyche, serves as a driving force or dynamic of one's inner psychological energy to complete one's "unfinished business" (Gestalt therapy) toward one's wholeness. In this regard, the haan perspective ultimately enables not only pastoral counselors/therapists to understand a deeper level of the Koreans in America, but also the cross-cultural counselors/therapists to explore, with a transcultural/transpersonal perspective, haan experiences or haan dynamics of individuals possibly in other cultures--both in the United States and in other global villages.

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In an attempt to mention a few, I would first like to acknowledge the faculty of the School of Theology at Claremont for allowing me to complete this dissertation.

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to become an independent academician and a skillful pastoral clinician.

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as my mentor and growth-enabler

and

my wife Joy, and two sons, John and Joseph,

as my nuclear family who have patiently

sustained me in all these years in

their love and support.

**PART ONE: THEORETICAL UNDERSTANDINGS OF "HAAN" EXPERIENCES**

## CHAPTER 1

### Introduction

#### Purpose

In the contemporary society of Korea, Minjung theology<sup>1</sup> has rightly identified and theologized the haan<sup>2</sup> experience of the Minjung<sup>3</sup> (the oppressed people) as a significant emotional aspect/state of the Korean people.

In a similar vein, in the interest of a better understanding of the Korean-Americans as a racial ethnic minority in the United States, to study their haan experience seems also to be plausible and significant.

Thus, this dissertation proposes to focus on and study the haan experience among the Korean-Americans, namely the Korean immigrants in the United States. For this purpose,

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<sup>1</sup>Minjung theology is a currently developing indigenous political theology in the contemporary society of South Korea. Refer to Yong Bock Kim, ed., Minjung Theology (Singapore: Christian Conference of Asia, 1981).

<sup>2</sup>Haan is a romanized Korean word used by the Minjung theologians who have instead spelled it han. Difference in this romanization will be further discussed later in this chapter.

<sup>3</sup>Minjung is another romanized Korean word used by the Minjung theologians, whose meaning will be fully discussed in this chapter.

this dissertation will approach the haan subject of the Korean immigrants from the perspective of cross-cultural pastoral counseling.

At the outset, in studying the Korean immigrants in the U.S., preliminary observations should be noted here.

First, the Korean immigrants first began to settle in the United States in 1903-1905,<sup>4</sup> but had socially remained invisible because of the small size of the Korean population in America until the beginning of the 1970s.<sup>5</sup> Owing to the influx of the immigrants from Korea during the last twenty five years, the Korean immigrants are socially emerging as a visible racial ethnic minority in the life of the American pluralistic society.<sup>6</sup>

Second, in light of the rapid population growth of the Korean immigrants in the Asian-American community in America, the American academic disciplines have gradually turned their attention to various studies on Korean immigrants, including studies of pastoral care and ministry

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<sup>4</sup>Linda Shin, "Koreans in America, 1903-1945," Roots: An Asian-American Reader, eds. Amy Tachiki et al. (Los Angeles: Regents of the University of California, 1971), 203.

<sup>5</sup>U.S. Bureau of the Census, 1970 Census of Population, Subject Report: Japanese, Chinese, and Filipino in the United States, PC (2) - 1G. Tables 48 and 49.

<sup>6</sup>Li-Young Yu, "Koreans in America: An Emerging Ethnic Minority," Amerasia Journal 4, no. 1 (1977): 117-31.

in the recent decades.<sup>7</sup>

Third, in light of an increasing interest by the American academic disciplines in the study of Korean immigrants in America, this dissertation will focus on pastoral counseling with/for the Korean immigrants from a cross-cultural perspective. In particular, this dissertation professes to study the psychological and theological dynamics of the experience of haan among the Korean immigrants in Southern California, where the Korean immigrant population is the largest in the United States.<sup>8</sup>

Fourth, this dissertation intends to differentiate studying the experience of haan of the Korean immigrants in the United States by the pastoral counselor from studying the experience of haan of the Minjung in Korea by the Minjung theologians. From this stance, this dissertation

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<sup>7</sup>Studies on Korean immigrants in sociology, history, ethnography, psychology, education, theology (religion), are noticeably increasing as discussed in Chapter 5.

<sup>8</sup>It is observed that demography regarding the Korean immigrant population in the U.S. generally presents a problem in two major respects: availability and accuracy/reliability. Demographic data on the Koreans in America are not readily available due to the scarcity of research; further accuracy and reliability on demographic data available are often questionable due to undercounting and the constant growth of the Korean population in America. Therefore, it is suggested that any data on the Korean population in America available should be taken suggestively rather than definitively. The Korean community in America usually depends on their own internally based estimated number. For example, the Korean community estimates Korean immigrants as one million in America and one half million in Southern California.

will examine the haan experience of the Korean immigrants in both individual and social dimensions within the context of the racial and cultural pluralistic society of America.

In so doing, this dissertation hopes to contribute to a better understanding of the Korean immigrant experiences for the benefit of pastoral care and counseling ministry in the life of the Korean immigrant church in America.

#### Statement of the Problem

In essence, in contrast to the haan experience of the Minjung as theologized by the Minjung theologians, this dissertation seeks to study the psychological and theological nature of the haan experience of the Korean immigrants in Southern California.

This dissertation thus seeks to find answers to specific problems including:

1. How is the haan experience of the Korean immigrants in the United States characterized in its cause, dynamics, manifestation and solution?

2. How should the haan experience of the Korean immigrants be psychologically and theologically understood?

3. How can pastoral care and counseling effectively address the haan experience of the Korean immigrants in both personal and social dimensions?

4. What insights and implications can the cross-cultural counselors learn from the study of the haan experience of the Korean immigrants in the multi-racial and



cultural society of America?

Along with these questions, the study will seek to examine the Korean immigrant experience of the individuals toward the understanding of the psychological and theological nature of the haan experience of the Korean immigrants in view of cross-cultural pastoral counseling.

### Definition of the Terms

#### Clinical Case Study

The term "clinical" here refers to a special professional pastoral counseling setting or context in which the sample of the target population is selected for a close observation. Also, the term "case study" refers to a sample of the target population found in a pastoral counseling center which is under a close observation and systematic analysis by a pastoral counselor.

In a sense, the "clinical case study" here implies an aspect of studying abnormal psychological dynamics (cf., Freud's idea of abnormal psychology) in contrast to normal psychological dynamics (cf., Maslow's idea of normal psychology).

#### Haan

The term haan here is used as a key word for this dissertation. Haan is a Korean word originally translated from a Chinese character ( 恨 ), which the Minjung theologians have unquestionably believed to be a Korean culture-bound intrapsychic dynamic. The word haan employed

for this research is the same word Han in Chinese character used by the Minjung theologians in Korea today.

However, this research proposes that han used by Minjung theologians be spelled as haan with long breathing for a correct pronunciation. As the Minjung theologians all spell "Han" indiscriminately in English, they have overlooked an actual confusion, particularly for the Western/English speaking readers, since there are two different concepts of han and haan altogether; one is the psychological haan (which is the concept used by Minjung theologians and the writer of this dissertation), and the other is the ideological/ philosophical han, whose differentiation and meaning will be fully discussed in chapter 2.

#### Korean Immigrants

The Koreans began to migrate to the U.S. when the first wave of contract laborers arrived between 1903-1905 in the Hawaiian Islands for their plantation employment.<sup>9</sup> And, a subsequent migration was virtually discontinued until 1945. Consequently, the Korean immigrants in America were virtually invisible within American society until after the second wave of Korean immigrants (with a minimum annual quota of 20,000) began to arrive in the late 1960s.

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<sup>9</sup>Shin, 203. Shin reports the total of 7,226 Koreans arrived in Hawaii in 1905.

The "Korean immigrants" for this research refers primarily to the Koreans who have migrated to the U.S. after 1965, and they will be fully described in Chapter 5.

#### Southern California

The scope of Southern California is generally understood to cover the areas from Santa Barbara in the North to San Diego in the South. However, for the sake of convenience, the scope of Southern California is limited to refer to the areas from the valley area in the North to Orange County in the South, San Bernardino in the East, and Santa Monica in the West, as the samples of the target population for the study of this dissertation are drawn from these limited areas.

#### Cross Cultural

"Cross-cultural" relating to counseling is an important concept for this research. Since cross-cultural counseling is a relatively new frontier in human behavioral sciences and in pastoral counseling in particular, varying theorists tend to use different terms depending upon their particular focuses and perspectives, which will be fully discussed in Chapter 4. However, the literature tends to use "cross-cultural" in general in a broad sense, meaning the context, process and content of counseling in that the counselor and clients (counselees) are racially and culturally different.

But, the cross-cultural perspective in particular for

this dissertation is implied to look at the Korean immigrant client from the perspectives of the Korean and American cultures concurrently, as the Korean immigrants with Korean cultural roots are concurrently exposed to the forces of the American culture in their daily existence. At the same time, the Korean immigrant client is viewed by the Korean immigrant pastoral counselor whose cultural orientation is basically rooted in the Korean culture on one hand and whose psychotherapeutic orientation is largely trained in the Western/American theories and perspectives on the other. In turn, it is so understood that the Korean immigrant client in this context with a constant exposure to the American culture responds to the Korean immigrant pastoral counselor in the counseling sessions.

In essence, the cross-cultural perspective in particular may thus be viewed as illustrated in Figure 1:

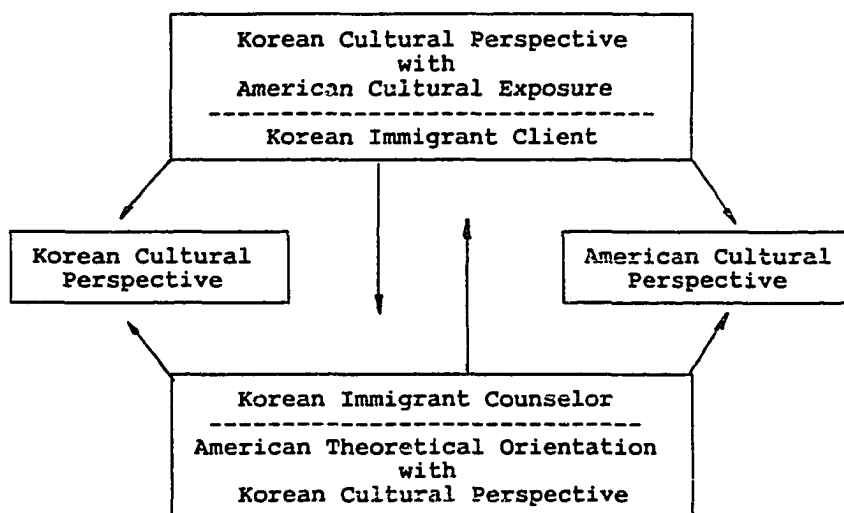


Figure 1. Cross-Cultural Counseling Perspective for Korean Immigrant Clientele

In Figure 1, the cross-cultural perspective suggests that the Korean immigrant counselor looks at the Korean immigrant client from the perspective of the Korean culture and from the perspective of the American culture concurrently. From the standpoint of the counselor, the cross-cultural perspective becomes a triad perspective, as illustrated in Figure 2.

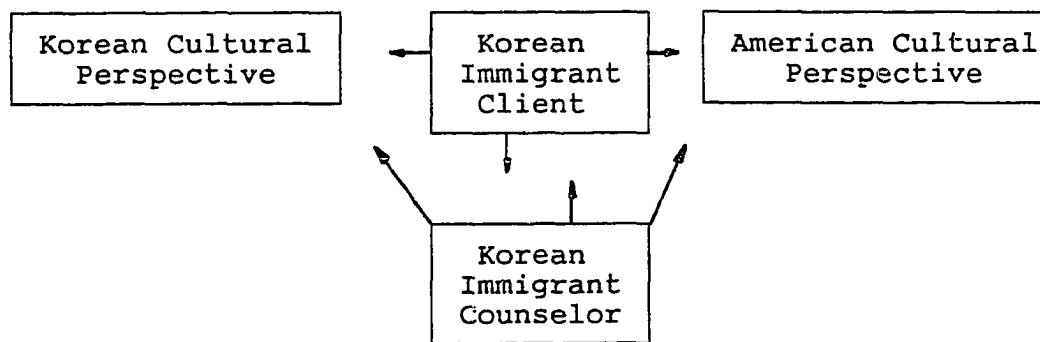


Figure 2. A Triad Cross-Cultural Interaction Pattern Between Counselor and Clientele

### Pastoral Counseling

First of all, pastoral counseling can be understood in two different ways. On one level, it is typically understood as parish pastors counseling with their parishioners within the context of the parish. On another level, pastoral counseling refers specifically to the profession in which a specialized pastoral counselor engages in counseling with a client within the context of

the specialized pastoral counseling center. One may thus characterize the former as a pastoral counseling generalist; the other may be characterized as a pastoral counseling specialist or pastoral psychotherapist. In these two different levels, pastoral counseling here refers to a concept of the counseling practiced by a specialized pastoral counselor in the primary emphasis, while pastoral counseling done by the generalist pastor is the secondary emphasis.

In fact, it is a view that there is a delineation between pastoral counseling and pastoral psychotherapy.<sup>10</sup> In spite of this difference, for the sake of the convenience, pastoral counseling is suggested to include the aspect of pastoral psychotherapy. In fact, this dissertation will examine both aspects of pastoral counseling and psychotherapy of the clients with their haan experience in the multi-cultural and racial society of America.

#### Methodology

Since this dissertation claims to study the emotional characteristics of the haan experience in its nature, depth, and breadth among Korean immigrants in Southern California, a culturally sensitive, responsive methodology

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<sup>10</sup>Howard Clinebell, Basic Types of Pastoral Care and Counseling, Revised and enlarged, (Nashville: Abingdon, 1984), 373-93.

is essential and necessary.

Therefore, this dissertation employs a qualitative approach, rather than a quantitative one, as the Korean immigrants are culturally inhibited to reveal their inner feelings to outsiders or strangers. The qualitative methodology will be a clinical case-study approach, which safely allows the observer to penetrate the inner depths of the subject's intrapsychic world for observation and analysis.

In light of the suppressive Korean cultural lifestyles,<sup>11</sup> the case-study approach seems to be an effective, responsive method/tool to study the psychological and theological dynamics of the haan experience among the Korean immigrants in America.

For this task, the methodology is so designed to select four clinical cases of Korean immigrants who were counseled at the Korean-American Christian Family Counseling Center in Southern California.<sup>12</sup> The adopted

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<sup>11</sup>Francis L. K. Hsu, "Suppression Versus Repression: A Limited Psychological Interpretation of Four Cultures," Psychiatry 12, no. 3 (1949): 223-42. The author explicates: "However some cultures employ more suppression as a mechanism of socialization, while others employ more repression for a similar purpose ...." (p. 223). He further adds: "Japan and China represent the cultures in which suppression is the more important mechanism of socialization of the individual" (p. 241).

<sup>12</sup>The Korean-American Christian Family Counseling Center was established on March 16, 1985, and is presently located in Anaheim, California to serve the Korean immigrant community at large in Southern California ecumenically. The Center is the one and only pastoral

criteria for the selection of the four clinical cases based on their clinical records for this dissertation include:

(1) One Korean immigrant couple in search of marital harmony, (2) One Korean immigrant career woman in search of self-actualization, (3) One Korean immigrant professional adult in search of career identity, and (4) One one-point-five generation single female in search of bicultural identity.

In choosing the clinical cases, it is important to note that the four cases selected for this study were all personally counseled in the Korean language by the writer of this dissertation who is a bilingual and bicultural pastoral counselor at the center. To state it another way, in Anton T. Boisen's terms, this methodology is a study of "living human documents."<sup>13</sup>

In addition, the methodology for this dissertation will include research in literature both in the English and Korean languages, including other clinical observations and personal informal interviews with the Korean immigrants in Southern California.

In spite of the risk of the potential cultural and

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counseling center of its kind in Southern California drawing its clientele from both Christians and non-Christians.

<sup>13</sup>Robert C. Powell, Fifty Years of Learning, Through Supervised Encounter with Living Human Documents (New York: Association for Clinical Pastoral Education, 1975), 7-11.



personal bias inherent on the part of this researcher as an insider versus an outsider, the methodology employed is still advantageous in that this researcher becomes concurrently a participant/observer who shares the same culture and language with the clients under scrutiny for the study of this dissertation.

### Review of the Literature

In view of the nature and aim of this dissertation, reviewing the related literature would limit itself within the field of pastoral counseling in the context of the Korean immigrant churches in the United States. And, since this dissertation assumes a clinical case-study of the haan experience of the Korean immigrants in America as a new field of academic research, the literature in this subject matter is extremely scarce or to a point of non-existence in both Korean and English languages.

In this respect, reviewing the literature includes the resources relating to the pastoral care and counseling in the Korean immigrant churches and relating to the haan experiences, both individual and collective.

First of all, there have been several research studies of the Korean immigrant churches done in the recent decade as included in the bibliography. Among them are a few research attempts in the area of pastoral care including Chang Soon Lee (1978), Yll Bong Lee (1982), Tai Ki Chung (1983), and Heisik Oh (1987). In addition, a most

comprehensive and representative work is done by Geunhee Yu with his Ph.D. dissertation entitled, Pastoral Care in Pluralistic America: A Korean-American Perspective, in which Yu attempts to offer a new paradigm of practical theology for the contemporary Korean immigrant churches in America.<sup>14</sup> However, no literature related to the pastoral counseling within the context of the Korean immigrant churches yet exists to the best of this writer's knowledge.

Further, the subject of the haan experience of the Korean immigrants in America in both Korean and English languages is not available in the literature in the field.

Nonetheless, two representative works on the haan experience in Korea are available. One work on the subject of the haan experience of the Korean people in general is found in the Korean language entitled, Hangukinui Haan [The haan of the Korean people] by Gyu Tae Lee (1980), in which Lee simply unacademically attempts to phenomenologically describe the various haan experiences of individuals found in the form of storytelling in Korea. More importantly, the other work available is also found in the Korean language entitled, Haanui Eeyagi [The story of haan] edited by David Kwang-Sun Suh (1988). In it, the author presents the various views of the phenomena, structure, and

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<sup>14</sup>Geunhee Yu, Pastoral Care in Pluralistic America: A Korean-American Perspective, Ph.D. diss., Vanderbilt Univ., 1988 (Ann Arbor: UMI, 1989).

resolutions of haan, making a most comprehensive presentation on the collective haan from the perspective of Minjung theology.

In fact, although the haan experience has been commonly known among the Korean people throughout their history until now, it was the Minjung theologians in Korea who first began to focus on the haan experience of the Minjung as a key subject for their theologization.

However, the Minjung theologians in Korea have largely dealt with the collective haan experience of the Minjung in Korea because of the socio-political nature of Minjung theology, while they have intentionally not touched the individual's private haan experience.

Even though the collective haan experience of Minjung theology is not the aim and focus of this study, it still seems useful to briefly review Minjung theology in its treatment of the collective haan experience of the Minjung in Korea for the interest of studying the haan experience of Korean immigrants in the United States.

In brief, the chief exponents for Minjung theology in Korea include Nam Dong Suh, Younghak Hyun, Byung Mu Anh, David Kwang-Sun Suh, and Yong Bock Kim and others.<sup>15</sup> These

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<sup>15</sup>For the sake of English readers, it is noted that the names of the Minjung theologians are spelled in the American way in this dissertation, although some of the Minjung theologians have spelled their names in their English edition in the Korean way, namely, putting their family name before their given name, e.g., Kim Yong Bock.

theologians all differ in their definitions of haan feeling, as they are attempting to draw their data of haan experience of the Minjung from different sources, respectively: e.g., social biography (Nam Dong Suh), biblical accounts (Byung Mu Ahn), the culture/mask-dance (Younghak Hyun), and church history (Chai-yong Choo). Minjung Theology (1981) edited by Yong Bock Kim<sup>16</sup> is the only representative book in English which includes the basic views of the Minjung theologians above. In this valuable book, these Minjung theologians have all explicated the collective haan experience of the Minjung in the contemporary society of South Korea.

Along with these leading Minjung theologians in Korea, two important scholarly works relating to Minjung theology have just been done in the United States. One is Andrew Sung Park in California who wrote his Ph.D. dissertation on Minjung and Pungryu Theologies in Contemporary Korea: A Critical and Comparative Examination;<sup>17</sup> and the other is Changwon John Suh in New York who did his Ph.D. dissertation A Formulation of Minjung Theology: Toward

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<sup>16</sup>Cf. CTC-CCA, ed., Minjung Theology (Maryknoll, N.Y.: Orbis, 1983). This is basically a duplicate of Yong Bock Kim's edition with the exception of a new preface by James H. Cone.

<sup>17</sup>Andrew Sung Park, Minjung and Pungryu Theologies in Contemporary Korea: A Critical and Comparative Examination, Ph.D. diss., Graduate Theological Union, 1985 (Ann Arbor: UMI, 1986).

Socio-Historical Theology of Asia.<sup>18</sup>

While Changwon John Suh made an extensive interpretation of Minjung theology, his discussion on haan itself was extremely brief and superficial with a subheading of "Theology of Han."<sup>19</sup> Suh seems to make virtually no contribution on the subject of haan in that he does not deal with the psychological aspect of the haan.

Similarly, Andrew Sung Park dealt with the haan itself under a subheading of "The Problem of Sin: Han," in which he emphasized the collective haan of the Minjung, while he also recognized the two dimensions of haan, individual and collective.<sup>20</sup> However, Park is unique in that he deals primarily with both dimensions of haan in his subsequent writings: "Theology of Han (the Abyss of Pain)"<sup>21</sup> and "Minjung and Process Hermeneutics."<sup>22</sup>

Unlike other Minjung theologians, Park has insightfully pursued the haan itself with his article,

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<sup>18</sup>Changwon John Suh, A Formulation of Minjung Theology: Toward a Socio-Historical Theology of Asia, Ph.D. diss., Union Theological Seminary [New York], 1986 (Ann Arbor: UMI, 1987).

<sup>19</sup>Ibid., 129-31, and see 7, 12, 177-79.

<sup>20</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 73-6 and see 26-8.

<sup>21</sup>Andrew Sung Park, "Theology of Han (the Abyss of Pain)," Quarterly Review 9, no. 1 (Spring 1989): 48-62.

<sup>22</sup>Andrew Sung Park, "Minjung and Process Hermeneutics," Process Studies 17, no. 2 (Summer 1988): 118-26.

"Theology of Han (the Abyss of Pain)," in which he attempts to move beyond other Minjung theologians in three aspects.

First, Park tries to psychologize haan more deliberately from his theological perspective, importantly recognizing the individual's haan in a little more detail. Secondly, he likens the collective haan with Jung's idea of the collective unconscious but differentiates it as he observes, "But it [haan] is different because for Jung, 'the Self is not only the center of but the whole circumference which embraces both conscious and unconscious'...."<sup>23</sup> Third, he attempts to explore alternative ways of resolving haan more from a psychological approach.

In light of the literature reviewed above, this dissertation is reasonably justified in exploring the haan experience among Korean immigrants in America in both individual and collective dimensions from the perspective of cross-cultural pastoral counseling.

#### Scope and Limitations

This dissertation is intentionally designed to limit its scope by focusing on the haan experience of Korean immigrants in America.

For this reason, first, the research is not an extended study of the Minjung theology in Korea, but a

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<sup>23</sup>Andrew Sung Park, "Theology of Han," 52.

study of the haan experience among Korean immigrants within the context of multi-cultural and racial society of America.

Second, the scope of this dissertation is not a study of the haan experience of the general Korean population in the entire United States, but a study of the haan experience of the target population in Southern California.

Third, the scope of the target population does not cover the Korean population in general in Southern California, but only the samples of the clinical cases reflected from a clinical setting of a pastoral counseling center in Southern California.

Fourth, the scope of the sample clinical cases is limited to a carefully selected sample of four clinical cases in accordance with the four category criteria as specified in the methodology.

Obviously, in light of the scopes of this dissertation as observed above, this dissertation is inherently limited so far as attempting to generalize conclusions drawn from this small number of samples.

Further, the research methodology imposes a few other limitations, too. First, this dissertation largely suffers from scarcity of research resources related to haan. And, if any, this dissertation heavily depends upon the data in the Korean source. Any effort to accurately translate the data in the Korean language into the English language would

inevitably commit errors for the exact meaning and nuances of the Korean words/expressions by the sample clients and the Korean authors, who likewise fail to translate their thoughts into English accurately, due to the lack of English proficiency in their English expressions in contrast to their original thoughts and intents.<sup>24</sup>

Second, it is important to note that the inherent limitation of a clinical case-study approach is an inability to forecast a generalization for the general public, as the case-study approach is rightly defined as a qualitative method and thus suggestive in nature.

Third, related to the case-study method, another important limitation is its obscurity in objectivity in case analysis and reporting. A danger in this approach is this writer's potential subjectivity that may easily

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<sup>24</sup>Peter Park, "A Methodological Critique of Ethnic Research." A paper presented at the Koryo Research Institute Conference, "Korean Community in Los Angeles: Problems and Issues in Settlement." Los Angeles, 10 March 1979. Relating to problems arising from linguistic barriers, Park states, "The task involved here is more delicate and critical than in usual translation, since data are to be elicited from the respondents by means of the translated instruments; the quality of translation obviously affects the quality of the resulting data. The requirements for a good translation of data-gathering for a good translation of data-gathering instruments, however, go significantly beyond creating linguistic equivalences between the 'host' and the 'guest' languages, from some of the questions involved may not be translatable ... in the guest language, there is no concept, hence, no word, equivalent to the one to be translated, or the concept to be investigated is not a culturally acceptable topic of inquiry, or the referent behavior or activity is non-existent." (p. 5)



contaminate the objectivity of the research.

However, in spite of its scopes and limitations, this dissertation is important in the uniqueness of its focus, and bears validity in its methodology.

### Contributions

The research method for this dissertation would serve several positive strengths. Since the subject to be studied is the haan experience of the Korean immigrants in America, the question is what research method would be responsive to the study of the target population, who are generally inhibited in their emotional expressions to outsiders.<sup>25</sup>

Therefore, a qualitative method seems more appropriate, and would be more responsive and effective with the clinical case-study approach. In this way, the clinical case study approach would easily enable a researcher to observe and study in depth and breadth the psychodynamics of the Korean immigrant individuals.

Another important strength for the methodology is that the writer/researchers is bilingual and bicultural, having access to the literature and data in both the English and Korean languages related to the subject of this study.

Especially, because this research is the first of its

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<sup>25</sup>Ibid., p. 6. Park notes, "It is often observed that Asians are reluctant to discuss personal affairs, especially with outsiders."

kind in pastoral counseling in the Korean immigrant churches, this dissertation seeks to contribute to the literature, including an extensive bibliography in both English and Korean languages beyond the scope of the bibliography directly used in the body-building of this dissertation.

Furthermore, this writer/researcher is an "insider-observer-researcher" or "participant and observer" to observe, study and report the intrapsychic dynamics of the haan experience of the sample clients. The bilingual/bicultural and clinical skills of this researcher/clinician has the potential of enhancing the quality of accuracy in understanding the psychological and theological dynamics of the haan experience of the clients under examination.

Also, this dissertation is an original study to examine a specific subject of the haan experience of the Korean immigrants in Southern California. The findings of this dissertation should make an important contribution in five areas: (1) pastoral care and counseling, (2) cross-cultural counseling, (3) Minjung theology, (4) Korean immigrant churches in the United States, and (5) racial\ethnic studies.

#### 1. Pastoral Care and Counseling

This dissertation introduces the concept of haan with its theory and implications, as haan is a significant psychological (and theological) dynamics of the Korean

immigrant personality in America for the sake of better clinical understanding as well as implications with Korean immigrant clients in the field of pastoral care and counseling.

## 2. Cross-Cultural Counseling

This dissertation attempts to discover a cross-cultural implication that enables us to understand better the phenomenon of the haan experience. In so doing, this dissertation may help illuminate the possibility of a concept similar to the haan experiences in other cultures.

## 3. Minjung Theology

This dissertation seeks to contribute psychological insights to the haan experience in both personal and societal aspects, so that Minjung theologians may look fully at both aspects of the haan experience. The findings will hopefully enable the Minjung theologians to develop more fully their concept of "the priesthood of han"<sup>26</sup> in which the individuals with their personal haan experience can be fully served by their churches.

## 4. Korean Immigrant Churches in America

This dissertation will seek to enable the Korean immigrant pastors to effectively minister to their immigrant parishioners with their haan experience developed from living and adjusting in the multi-cultural and racial

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<sup>26</sup>Nam Dong Suh, "Towards a Theology of Han" in Yong Bock Kim, ed., 61.

society of America. It is intended to enable the Korean immigrant pastors to respond better to the Korean immigrants with their haan experience by utilizing responsive and effective pastoral care and counseling skills.

#### 5. Racial/Ethnic Studies

This dissertation will certainly contribute to the field of racial/ethnic studies, particularly the Asian-American studies, with its new source of literature and with its findings that may shed light in understanding other Asian-Americans, or Asian immigrants who may similarly undergo their haan experience in living in this diversified society of America.

As a whole, this dissertation will make a contribution toward filling the existing gaps in the various academic fields in their understanding of the Korean immigrants in America.

#### Hypotheses

In studying the haan experience of the Korean immigrants in America, this dissertation does not intend to test a particular hypothesis, but will undertake its research on the haan experience to explore the following assumptions:

1. All Koreans whether in Korea or in America are harboring haan, in varying degrees.
2. Korean women are more prone to harbor haan than

Korean men.

3. A rigid/oppressive culture tends to inflict more haan in individuals than an open/permissive culture.

4. Older Koreans tend to harbor more haan than younger Koreans.

5. Haan is a culture-bound phenomenon of intrapsychic dynamics in the Korean personality, but a similar psychological phenomenon can be traced in other cultures.

6. The degree of openness/permissiveness of a culture and personality determine ways of resolving individual haan--individually or collectively.

7. Haan is one of the most powerful psychodynamics influencing the Korean personality, which generally affects an individual's lifestyle and behavior.

It is hoped that this dissertation can explore all or some of the hypotheses above at least in a suggestive manner in order to better understand the Korean immigrants in America for the sake of effective cross-cultural pastoral counseling.

### Organization

This dissertation is mainly organized into two major parts. Part One deals with the theoretical understandings of the haan experience, and Part Two deals with the clinical understandings of the haan experience.

In Part One, after Chapter 1 Introduction, Chapter 2 explores theo-ethical perspectives on the haan experiences by looking at it from the view of Minjung theology and from the theo-ethical view of Paul Tillich.

Chapter 3 attempts to explore psychological perspectives on the haan experiences by looking at it from the view of the Korean psycho-cultural perspective and from the psychological view of Carl G. Jung, along with a synthetic practical view.

Chapter 4 further attempts to develop cross-cultural counseling perspectives, exploring the perspective of cross-cultural counseling with the Korean immigrants.

Chapter 5 seeks to explore the individual's haan experiences of Korean immigrants in Southern California within the contexts of their individual, family, church, and community life.

In Part Two, Chapter 6 describes and analyzes the clinical cases, discussing clinical findings. And, finally, Chapter 7 includes conclusions, implications, and recommendations of the study. And a postscript, appendix and bibliography are included in the end.

## CHAPTER 2

### Theo-Ethical Perspectives on the Haan Experience

What is the haan experience theo-ethically? How is the haan experience theo-ethically understood by the Minjung theologians? And how can the haan experience be theo-ethically understood from Paul Tillich's Western perspective?

In Chapter 2, we will explore the theo-ethical perspectives on the haan experience in general. The haan experience will first be examined from the Korean indigenous theo-ethical perspective of Minjung theology. It will then also be examined from the Western theo-ethical perspective of Paul Tillich.

#### Haan Experience In a Korean Indigenous

#### Theo-Ethical Perspective: Minjung Theology

In dealing with Minjung theology with reference to the haan experience (collective haan), three preliminary points are worth mentioning.

First, Minjung theology,<sup>1</sup> which is a contemporary emerging indigenous theology in South Korea, is still in its developmental stage, as the Minjung theologians are openly admitting Minjung theology in the making yet.<sup>2</sup> Thus, a coherent and complete system of Minjung theology is yet lacking. Second, the Minjung theologians in their respective disciplines are drawing their data on haan experiences (collective haan), for example, from different resources.

Third, the Minjung theologians, however they are diversified in their disciplines and approaches, all become one voice to focus on the haan experience (collective) of the Minjung (oppressed people) in Korea for their theologization. Furthermore, the Minjung theologians are the ones in the academic disciplines in Korea who have focused on the haan experience of the Korean people, particularly the "collective han" of the Minjung. From this view, it is most appropriate to discuss Minjung

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<sup>1</sup>Minjung is the Chinese word made up of two characters ( 民衆 ), which is commonly used by the contemporary Koreans and exclusively employed by the Minjung theologians today. Although diversified definitions are offered among Minjung theologians, sociologists, economists and others, its basic meaning commonly accepted by the Minjung theologians is "those politically oppressed, socially marginalized, economically exploited, culturally despised, and religiously condemned." Refer to Yong Bock Kim, ed., Minjung Theology; and Andrew Sung Park, Minjung and Pungryu Theologies, 24.

<sup>2</sup>Yong Bock Kim, ed., 19.



theology with reference to the haan experience from a perspective of pastoral care and counseling.

In point, the Minjung theology is theo-ethically positive in taking the "collective han" of the Minjung. Let us now examine how Minjung theology is theo-ethically positive in its position with the haan experience. We shall examine the haan of Minjung theology in its reference to the origin of the term, the usage, definitions, sources, structures, dimensions, and resolutions.

#### The Origin of the Term Haan

The word haan advocated and studied by the Minjung theologians is originally a Chinese word ( 恨 ) but has been commonly used among Korean people through the ages until the present day in Korea.

In its etymology, the word haan ( 恨 ) is a Chinese word consisting of two characters ( 心 ) and ( 艮 ). Sim ( 心 ) means heart or psyche (of a person); and geon ( 艮 ) means root or bottom (of the state of being). In putting them together, haan ( 恨 ) connotes literally a condition or state of the root or bottom of the heart. Or it means a "lamenting" or "regretful" heart.<sup>3</sup> In essence, haan is a bottom or root state of one's remorseful or lamenting

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<sup>3</sup>Minjung Press Editorial Board, Minjung Whalyong Okpyun [Minjung common Chinese dictionary] (Seoul: Minjung Press, 1983), 160. An example of common combined words with haan ( 恨 ) includes haan-tan ( 恨歎 ) which means lamentation; hwoe-haan ( 悔恨 ) means regretful or remorseful heart.

bottom or root state of one's remorseful or lamenting psychic. Further, the haan is usually pronounced in the form of long breathing haan, although the Minjung theologians and others are indiscriminately spelling it Han or han in English, without differentiating it alphabetically from a Korean indigenous ideological/philosophical han which is spelled in English in the same way with the Han/han used by the Minjung theologians. On the contrary, the word ( 한 ) advocated by the Korean indigenous philosophical thinkers is spelled with a Korean alphabetic word. In its common usage, the word was also believed to have originated from the Korean language according to its exponents.<sup>4</sup> This word is pronounced with a short breathing accent, hân. Thus, there are two distinctive kinds of haan and hân in their pronunciation and meanings, and yet being thus far used/spelled in the same way without their differentiations for English readers. So, further clarification on their differences will be made in some detail.

#### The Usage of Haan

Although the words haan and hân may sound similar to Western readers, there is a clear distinction between them in the mind of the Korean people in their usage. First of

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<sup>4</sup>Sang Yil Kim and Young Chan Ro, eds, Hanism as Korean Mind (Los Angeles: Eastern Academy of Human Sciences, 1984), 10. A valuable research on the etymology of "han" ( 한 ) is made, 10ff. Also refer to Sang Yil Kim, Hân (in Korean language) (Seoul: Onnuri, 1986), 228.

all, as already pointed out, the Minjung theologians are explicating haan (恨) which is a psychological or affective state/phenomenon of a Korean individual's intrapsychic, while the Korean indigenous philosophical thinkers are expounding hân (한) which is a Korean indigenous ideological or cognitive concept as Korean mind.<sup>5</sup>

The word haan is used independently in general, or often used with a predicate possessive (e.g., the haan of Mr. Kim or Mr. Kim's haan).

On the other hand, the ideological hân is most commonly used as a "noun, adjective, and verb, suffix and prefix."<sup>6</sup> In this respect, it may be useful to clarify and differentiate these two words in their usages and meanings.

To put it simply, it is important to remember that the Minjung theologians mean haan as a state of Korean heart in its meaning, whereas the Korean indigenous hân philosophical thinkers mean hân as Korean mind in its etymological sense.<sup>7</sup>

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<sup>5</sup>Sang Yil Kim, "Non-Orientable Space and the Korean Mind," in Kim and Ro, eds., 90-6.

<sup>6</sup>Sang Yil Kim, "What is Hanism?" in Kim and Ro, eds., 1, 22.

<sup>7</sup>Ibid., 22. Kim defines: "The word Han implies six different meanings as follows: (1) one, (2) the same, (3) whole, (4) the peak, (5) the middle, and (6) about or approximately."

However, it is also important to note that the exponents of the hân philosophical thinking are contending an inherent interrelationship between haan and hân.<sup>8</sup> And, we shall consider this matter in our next discussion.

#### Definitions of Haan

Prior to our effort to define haan from the theological perspective of Minjung theology, it may be useful to examine first the hân in relation to haan.

From the Korean indigenous philosophical view, Kang Nam Oh explicates the hân when he states:

... I would like to suggest one of the most indigenous concepts of Korean people: the concept of Han. Han is a primordial religious-philosophical principle by which the Koreans, from the very beginning of their history, consciously or unconsciously, live their lives. It is in a sense a national ethos for the people of Korea for the past several millennia.<sup>9</sup>

Having observed the significance of hân for the understanding of Korean people, Oh continues to define hân as:

Etymologically, Han means, above many other things, both "one" and "many." It also means "great." Religiously, it is personified in the form of HANUNIM or Supreme Being. Philosophically, Han in short, means non-dualistic, non-substantial view of the world.<sup>10</sup>

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<sup>8</sup>Sang Yil Kim, "Han and *Han*: Theological Interpretation of Hanism," in Kim and Ro, eds., 103-11.

<sup>9</sup>Kang Nam Oh, "Hanism as a Catalyst for Religious Pluralism," in Kim and Ro, eds., 83.

<sup>10</sup>Ibid.

In this definition, hân is understood as an abstract and philosophical concept in an exposition of "hânism as the Korean mind," and does not reflect the concept of the haan by the Minjung theologians. Nevertheless, Sang Yil Kim, a chief exponent of the hân philosophy, asserts:

Both forms of Han come from the native Korean mind, but the Han of Minjung theology is created from the dualistic disharmonious feelings whereas the Han of Hanism promotes the nondualistic harmonious feelings. It is my understanding that the former Han entails unresolved resentment while the later Han entails resolved love. So Han can be resolved through Han: Han and Han should be united together.<sup>11</sup>

In point, in terms of the relationship between these two words, Kim asserts that Minjung theology's haan should/can be resolved through the hân philosophy. In fact, to prove Kim's assertion is beyond the scope of this dissertation, although clinical/empirical tests for it are necessary.

On the other hand, the haan which is advocated by the Minjung theologians deals with the "concrete and gutsy phenomenon." It is generally believed that Minjung theology in Korea is aimed at resolving the haan of the Minjung (oppressed people) against the socio-economic political oppressions by the dictatorial government in Korea.

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<sup>11</sup>Kim and Ro, eds., 7.

Nam Dong Suh, who is the leading exponent of the haan concept of the Minjung, defines haan as follows:

Han is an underlying feeling of Korean people. It is a dominant feeling of defeat, resignation and nothingness. Also, it is a feeling with a tenacity of will for life which comes to weaker beings ....<sup>12</sup>

And he adds:

Han is a common dominant feeling of powerless Korean people. It is the feeling of women, despised slaves, common people, etc....<sup>13</sup>

Further, Nam Dong Suh characterizes four social aspects of the collective haan of the Korean people traditionally manifested in the Korean society: (1) the haan of suffering by foreign invasions; (2) the haan of suffering by the tyranny of the rulers; (3) the haan of Korean women due to Confucianist laws and customs discriminating against women, and (4) the haan of hereditary slaves.<sup>14</sup>

Especially in view of the haan of Korean women in their social existence, a human rights activist and renown Minjung poet in contemporary Korea, Ko Eun, is eloquently quoted to echo Nam Dong Suh's points of the haan of the

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<sup>12</sup>Nam Dong Suh, "Towards a Theology of Han," in Yong Bock Kim, ed., 54-5.

<sup>13</sup>Ibid., 58.

<sup>14</sup>Ibid., 54.

Korean people, saying that "We Koreans were born from the womb of han and brought up on the womb of Han."<sup>15</sup>

It is true that Nam Dong Suh basically views and defines the haan from within the social context of a collective mass or Minjung. Therefore, it is clear that Nam Dong Suh's notion of haan is only seen as the haan of a collective people or Minjung.

Further, Nam Dong Suh credits the Minjung poet, Chi-ha Kim, for his exposition of the haan of the Minjung. Suh attributes Chi-ha Kim, as he observes:

The person who has done most to develop han as a theme of Christian theology is Kim Chi-ha. The idea that consistently underlies Kim's poetry is the theme of han. However, it was in his memo written in prison that he began expressing the belief that han can be sublimated in dynamic form as the energy for a revolution.<sup>16</sup>

According to Suh, Chi-ha Kim defines haan:

Han is an accumulation of suppressed and condensed experiences of oppression. Thus, "accumulated han is inherited and transmitted, boiling in the blood of the people," which is also defined as the "emotional care and anti-regime action." This is the genesis of han.<sup>17</sup>

Suh summarizes Chi-ha Kim, saying, "He ends with a dramatic description of 'han as a people-eating monster.'"<sup>18</sup>

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<sup>15</sup>Ibid. And, dealing with the haan of women in Korea is alone a volumous work and beyond the scope of this dissertation.

<sup>16</sup>Ibid., 59.

<sup>17</sup>Ibid., 60.

<sup>18</sup>Ibid.

Suh then moves to another level to observe the Korean mask dance as a Minjung drama which depicts haan as the tenacity of purpose of life. He further explains:

In various ways, the Korean mask dances portray the pathetic life of the oppressed people and their deep sense of han ... In many ways the mask dances are the vehicles for transmitting the han of the oppressed people.<sup>19</sup>

In relation to the mask dance, Younghak Hyun, professor of religion and culture, Ewa Women's University, has mostly explored the mask dance relative to Minjung theology.<sup>20</sup> In reference to the haan, as Sang Yil Kim quotes, Hyun defines the collective haan:

Han is a sense of unresolved treatment against injustices suffered, a sense of helplessness because of the overwhelming odds against, a feeling of acute pain or sorrow in one's guts and bowels making the whole body writhe and wriggle, and an obstinate urge to take "revenge" and to right the wrong of all these combined. We Koreans often think of ourselves as a "Han-ridden" people.<sup>21</sup>

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<sup>19</sup>David Kwang-Sun Suh, "Minjung and Theology in Korea: A Biographical Sketch of an Asian Theological Consultation," in Yong Bock Kim, ed., 29.

<sup>20</sup>Younghak Hyun, "A Theological Look at the Mask Dance in Korea," in Yong Bock Kim, ed., 49.

<sup>21</sup>Sang Yil Kim, "Han and *Han*: ..." in Kim and Ro, eds., 103. As the subtitle indicates here, Kim attempts to differentiate in English spelling the Han of the Minjung theology and the Han of the Korean philosophical/ideological indigenous thinking. This differentiation in English spellings seems to add confusion rather than clarification for English-readers.



In this definition, we observe haan defined in psychological terms or psychological reactions to injustices to either an individual or a collective body.

In so defining, Younghak Hyun approaches the haan with his psychological understanding, although he seems to view the haan in both positive and negative senses. However, his definition does not seem to go beyond the limit of collective haan when he applies the term.

David Kwang-Sun Suh, who is another chief exponent of the collective haan, in his Minjung theology, lifts another aspect of haan. He explicates the relationship between the haan and Minjung theology. Suh calls for the Minjung theologians "to witness the gospel as priests of han."<sup>22</sup>

In this, David Kwang-Sun Suh rather focuses on haan from a political theology perspective, identifying haan as "an underlying feeling of suffering people" who are "politically oppressed and powerless, and economically poor."<sup>23</sup> Here, Suh relates the haan to the experiences of political and economical oppression. In his further attempts to define the haan, David Kwang-Sun Suh explains:

In terms of its etymology, han is a psychological word. It is a term that denotes the feeling of a person which has been repressed either by himself

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<sup>22</sup>David Kwang-Sun Suh, "The Priesthood of 'han,'" Reformed World 39, no. 4, (December 1986): 602.

<sup>23</sup>Ibid.

or through the oppression of others.<sup>24</sup>

In this definition, Suh rightly recognized the dual aspect of the haan, namely an individual's haan repressed by the individual self or by the "oppression of others."

In this vein, David Kwang-Sun Suh further states:

Han is a deep awareness of the contradiction in a situation and of the unjust treatment meted out to the people or a person by the powerful. And this feeling or han is not just a one-time psychological response to a situation but is an accumulation of such feelings and experiences.<sup>25</sup>

Although David Kwang-Sun Suh rightly recognized the twofold aspects of haan, namely the haan of an individual and the haan of people in a collective sense, his theological perspective as confined in Minjung theology only stresses the collective haan of the Minjung. He further states:

But the feeling of han is not just an individual feeling of repression. This is not just a sickness that can be cured by psychotherapy. This is a collective feeling of the oppressed. This sickness of han can be cured only when the total structure of the oppressed society and culture is changed.<sup>26</sup>

Rightly, Suh amplifies:

The feeling of han rises up to the level of psycho-political anger, frustration and indignation. The feeling of han is an awareness

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<sup>24</sup>David Kwang-Sun Suh, "Minjung and Theology," in Yong Eock Kim, ed., 27.

<sup>25</sup>Ibid.

<sup>26</sup>Ibid., 28.

both at an individual psychological level as well as at a social and political level.<sup>27</sup>

Suh clearly helps us to see the twofold aspect of the haan--both individual and collective (Minjung), and his emphasis is that the haan of the Minjung can only be resolved by changing "the total structure of the oppressed society."

Also, it is important to note the difference in their views of haan between Nam Dong Suh and David Kwang-Sun Suh. As David Kwang-Sun Suh rightly observes, Nam Dong Suh views haan not merely in a negative sense of "resignation to fate or to political oppression."<sup>28</sup> Further, Nam Dong Suh views the haan in light of social change, attributing the cause of the haan not to "nature and fate" but to "human greed and social contradictions."<sup>29</sup> As David Kwang-Sun Suh points out, Nam Dong Suh "sees a transforming, dynamic element in han."<sup>30</sup>

However, David Kwang-Sun Suh attempts to go beyond Nam Dong Suh with his theo-philosophical insight, as he asserts:

The feeling of han, however, has a negative element. It is a repressed murmuring,

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<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

<sup>29</sup>Nam Dong Suh, "Towards a Theology of Han," in Yong Bock Kim, ed., 58.

<sup>30</sup>David Kwang-Sun Suh, "Minjung and Theology," in Yong Bock Kim, ed., 28.

unexpressed in words or actions. It does not change anything. It might arouse a sense of revenge at most. But mostly it would be submission or resignation to fate ... An existentialist might say that han is a predicament of personal existence in the world. And theologically it is the state of sin from which one would cry out for religious help. For han may be regarded as the state of fallen man, and the "metaphysical" reality of man as he is.<sup>31</sup>

In this view, David Kwang-Sun Suh theologically holds a moral view of haan as negative, psychopathic and a state of sin.

But David Kwang-Sun Suh introduces the translator of Nam Dong Suh's haan concept, who reflects the Western perspective in defining haan:

Han is a deep feeling that rises out of the unjust experience of the people. "Just indignation" may be a close translation of han, but it evokes a refined emotion yearning for justice to be done.<sup>32</sup>

Thus, in spite of corrective efforts, haan is often inaccurately translated as "a feeling of unresolved resentment against unjustifiable suffering," or "just indignation."<sup>33</sup> In short, it is generally held that "Han is a deep feeling that rises out of the unjust experience

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<sup>31</sup>Ibid.

<sup>32</sup>Nam Dong Suh, "Towards a Theology of Han," in Yong Bock Kim, ed., 65.

<sup>33</sup>David Kwang-Sun Suh, "Minjung and Theology in Korea," in Yong Bock Kim, ed., 27.

of the people,"<sup>34</sup> as this description is made from the societal perspective.

Cyris Hee-Suk Moon is another Minjung theologian who approaches Minjung theology from his Old Testament discipline. Moon also attempts to define the haan as "grudge" or "resentment," and further adds that "Han is the Minjung's anger and sadness which has turned inward and intensified as injustices accumulate."<sup>35</sup> In addition to his definition, Moon further explicates:

It results from continued repression of one's ability to act by external forces: political oppression, economic exploitation, social alienation, and restrictions against becoming educated in cultural and intellectual matters. Han is a hallmark of the Korean Minjung.<sup>36</sup>

In his effort to describe the haan experience, Moon follows other Minjung theologians to confine the haan experience within the context of societal suffering and oppression.

At this juncture, it is important to note how Andrew Sung Park, a Minjung theologian in the United States offers

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<sup>34</sup>Ibid.

<sup>35</sup>Cyris Hee-Suk Moon, "Minjung Theology: An Introduction," Pacific Theological Review 18, no. 2 (Winter 1985): 6.

<sup>36</sup>Ibid.

an extensive discussion on the haan.<sup>37</sup> First, Park defines haan as "the abyss of pain." He explains:

When suffering reaching the point of starvation, it implodes and collapses into a condensed feeling of pain. Sometimes, it explodes and brings forth social reformation or destruction ... Han is the abyss of grief which has been deeply embedded in the collective unconscious history of the Korean Minjung.<sup>38</sup>

In this description, Park points out that haan is the abyss of pain and grief related to the societal aspect. Unlike other Minjung theologians, Park is insightfully able to clarify the haan in terms of its structure. His structural analysis of the haan includes two dimensions (personal and collective) and two levels (conscious and unconscious).<sup>39</sup>

In terms of his structural analysis, Park differentiates:

Han in conscious personal level is expressed in the forms of anger, helplessness, deep sighs, and resentment... On the unconscious personal level, Han is buried in deep anguish, and bitterness; some traumatic personal or interpersonal events bring about conscious or unconscious personal Han.<sup>40</sup>

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<sup>37</sup>Andrew Sung Park, "Theology of Han (the Abyss of Pain)," Quarterly Review [United Methodist Publishing House] 9, no. 1 (Spring 1989): 48-62. In this article, Park includes discussions on haan relating to definitions, resolution and structure.

<sup>38</sup>*Ibid.*, 51.

<sup>39</sup>*Ibid.*

<sup>40</sup>*Ibid.*

Hence, Park has ably elaborated two personal dimensions of conscious and unconscious haan. He adds:

On the conscious collective level, Han is demonstrated through collective wrath, rage, street demonstrations and rebellion. On the unconscious collective level, Han is submerged into racial lamentation. Social injustice, political oppression, economic exploitation, or foreign invasions which affect the Minjung as a whole raise collective Han. Unconscious collective Han is transmittable ... When the Minjung experience suffering over many generations without release, they develop unconscious collective Han in their hearts and transmit it to their posterity.<sup>41</sup>

According to the scheme of Park's structural analysis of the haan experience, the Minjung theologians are mainly dealing with the haan experiences of the collective conscious and unconscious levels, while having left out the personal conscious and unconscious levels of the haan experiences, which are equally important, leaving a vacuum in Minjung theologization. Here, Park makes an important clarification on the haan which has conscious and unconscious levels. Further, Park attempts to offer important differentiations with four sets of psychodynamics related to the personal and collective conscious and unconscious dimensions and levels of the haan experiences which yet need to be tested and validated clinically.

Thus far, various views of the definition of the haan have been reviewed. In summary, various descriptions of the haan include haan as "a dominant feeling of defeat,

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<sup>41</sup>Ibid.

resignation and nothingness" (Nam Dong Suh), "accumulation of suppressed and condensed experiences of oppression" (Chi-ha Kim), "a sense of unresolved resentment against injustices suffered" (Younghak Hyun), "an underlying feeling of suffering people" (David Kwang-Sun Suh), "just indignation" (Suh Nam Dong's translator), "anger and sadness, grudge and resentment" (Cyris Hee-Suk Moon), and "the abyss of pain" (Andrew Sung Park).

From these descriptions, several observations can be made. First, the feeling of the haan experience can hardly be translated accurately into the English language simply because of the Korean culture-bound nature of the concept. Second, the haan feeling is very significant intrapsychic dynamics of the Korean individuals/personality in the state of suffering. Third, the haan experience has four dimensions--personal and social, conscious and unconscious --in the suffering of the Korean individuals. Fourth, the haan experience/intrapsychic dynamics poses a dynamic force for individual and societal changes in both constructive and destructive ways.

With these understandings of the haan experience, it is appropriate to discuss in detail the theo-ethical perspective<sup>42</sup> of Minjung theology on the haan experiences.

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<sup>42</sup>Paul Tillich, Systematic Theology, 3 vols. (Chicago: The University of Chicago Press, 1967), 1:31, 3:266-67. Tillich explains: "... a tend toward taking theological ethics back into the unity of the system can be seen. The ethical element is a necessary--often predominant--element



The leading question for this section is "How do the Minjung theologians view the haan experience of the Minjung theo-ethically?"

As expected, Minjung theologians are drawing the data of the haan experience from different sources in their methodology for Minjung theologization.

To illustrate different methodologies among the Minjung theologians, a leading Minjung theologian, Nam Dong Suh depends on three main sources in reference to his study of the haan experience of the Minjung, including, (1) the Korean Minjung tradition, (2) the biblical Minjung tradition, and (3) the tradition of "the confluence of the Minjung tradition and the biblical Minjung tradition as it was manifested in the Korean human rights movement and the Korean democracy movement."<sup>43</sup> Further, Suh identifies "three roots--feudalism, colonialism, and neo-colonialism--as the cause of Han in contemporary Korea."<sup>44</sup> In addition, Suh holds that the haan experience of the Minjung "appears in the social biography of the oppressed people of Korea."<sup>45</sup>

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in every theological statement." (1:31)

<sup>43</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 39.

<sup>44</sup>Ibid., 42, 44.

<sup>45</sup>Yong Bock Kim, ed., 27.

Byung Mu Ahn, professor of New Testament at the Hanguk Presbyterian Seminary in Seoul, speaks of the audience to Jesus in the Gospel of Mark, who are identified as "the ochlos (crowd)" of a class of the abandoned. For Ahn, "Jesus was a Minjung (ochlos)."<sup>46</sup>

As a biblical scholar, Ahn clearly depends on the New Testament sources for his Minjung theologization. Following Ahn, Cyris Hee-Suk Moon, who is an Old Testament scholar, likewise attempts to draw his data from the Old Testament accounts.<sup>47</sup>

Younghak Hyun, professor of religion and culture at the Ewha Women's University in Seoul, approaches the haan experience of the Minjung from the cultural perspective.<sup>48</sup> In his methodology, Hyun "explores the Korean mask dance to understand the Han of the Minjung."<sup>49</sup>

Along with Chai-Yong Choo, who is a church historian, Yong Bock Kim from his historical perspective methodologically depends on "the social biography of the Korean Minjung" which is, Kim believes, "the story of the

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<sup>46</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 27. And, Byung Mu Ahn, "Jesus and the Minjung in the Gospel of Mark," in Yong Bock Kim, ed., 136-59.

<sup>47</sup>Cyris Hee-Suk Moon, "An Old Testament Understanding of Minjung," in Yong Bock Kim, ed., 119-35.

<sup>48</sup>Younghak Hyun, "A Theological Look at the Mask Dance," in Yong Bock Kim, ed., 43-50.

<sup>49</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 30.

Minjung's historical experience."<sup>50</sup> In this approach, Kim attempts to understand the haan experience of the Minjung in light of his view of "messianic politics."<sup>51</sup>

On another level, David Kwang-Sun Suh, professor of philosophy and theology at the Ewha Women's University, approaches Korean shamanism for a way of resolving haan experiences. In his view of shamanism in reference to the haan experience, Suh thinks that "Korean shamanism is the true religion of the Minjung, because it can understand the Han of the Minjung in some depth."<sup>52</sup> Suh further states that "Traditionally, Koreans depend on the rites of the shaman to release grievances from various causes."<sup>53</sup> And, he continues that "She (shaman) is a symbol of the han of the common people, the oppressed Minjung."<sup>54</sup>

On the other hand, Andrew Sung Park, assistant professor of theology and Korean studies at the School of Theology at Claremont, California, focuses on three major

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<sup>50</sup>Ibid., 32; Yong Bock Kim, "Korean Christianity as a Messianic Movement of the People," and "Messiah and Minjung: Discerning Messianic Politics over Against Political Messianism," in Yong Bock Kim, ed., 77-118, 185-98.

<sup>51</sup>Yong Bock Kim, "Messiah and Minjung," in Yong Bock Kim, ed., 185ff.

<sup>52</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 34.

<sup>53</sup>Yong Bock Kim, ed., 58.

<sup>54</sup>Ibid.

"causes of the Minjung's Han" in which Park includes patriarchy, hierarchy and foreign interventions.<sup>55</sup> In this view, Park deals with sexism built in patriarchy and classism between the Haves (upper class) and the Have-Nots (Minjung) in hierarchy, in addition to the historical accounts of foreign invasions in the Korean society.

Thus far, we have briefly reviewed the various methodologies adopted by the Minjung theologians from which the data of the haan experience of the Minjung are drawn for their Minjung theologization. Because of the diversified methodologies, Minjung theology inevitably remains complex. Nevertheless, it is observed that the Minjung theologians in their various methodologies are all focusing on the collective haan exclusively for Minjung theologization.

In view of the diversified methodologies, we must examine how the Minjung theologians view the haan experience of the Minjung theo-ethically.

First of all, Nam Dong Suh views haan as "a common dominant feeling of powerless Korean people."<sup>56</sup> He further asserts that "the cause of han is not nature or fate but is human greed and social contradictions."<sup>57</sup> David Kwang-Sun Suh observes:

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<sup>55</sup>Andrew Sung Park, "Theology of Han," 58.

<sup>56</sup>Yong Bock Kim, ed., 58.

<sup>57</sup>Ibid.

But Suh (Nam Dong) refuses to view the feeling of han simply as an abstract metaphysical human state or as the existential sin of alienation. He sees the feeling of han as the essence of the social biography of the oppressed people of Korea. Furthermore, he does not see it merely in the negative sense of resignation to fate or to political oppression. He also sees a transforming dynamic element in han. He says that "it is a feeling with a tenacity of purpose for life which comes to weaker beings."<sup>58</sup>

Furthermore, Nam Dong Suh demonstrates his attempts to introduce "very interesting and provocative contemporary Korean novels to illustrate the positive element which might emerge out of the accumulation of the collective han of the oppressed Minjung."<sup>59</sup>

Further, Suh relies on a biblical text to illustrate his positive notion of the haan experience:

Open your mouth, judge righteously, maintain the rights of the poor and the needed ... I will resolve your suppressed han.<sup>60</sup>

However, David Kwang-Sun Suh views the collective haan quite differently. Suh views the feeling of haan as "the psychosomatic sickness of the most Korean individuals."<sup>61</sup> Suh remarks, "According to these, schizophrenia and other personal sickness stem from this feeling of han."<sup>62</sup>

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<sup>58</sup>Ibid., 28.

<sup>59</sup>Ibid., 29.

<sup>60</sup>Ibid., 54.

<sup>61</sup>Ibid., 28.

<sup>62</sup>Ibid.

He further states:

But the feeling of Han is not just an individual feeling of repression. This is not just a sickness that can be cured by psychotherapy. This is a collective feeling of the oppressed. This sickness of han can be cured only when the total structure of the oppressed society and culture is changed.<sup>63</sup>

Here, Suh clearly takes the collective haan as a psychopathological state.

Suh clearly differs himself from the position of Nam Dong Suh by speaking of the haan experience as a "predicament of personal existence" as a "state of sin."<sup>64</sup> Thus, the haan experience of the collective Minjung is perceived as a state of sin theo-ethically, which "might arouse a sense of revenge at most ... But mostly it would be submission or resignation to fate."<sup>65</sup>

In this position, David Kwang-Sun Suh seems to take a theo-ethical view of the haan experience closer to a Western theo-ethical perspective.

At this juncture, Andrew Sung Park, who is outside of the Minjung theology context in Korea, has made an elaborate effort to clarify the state of the collective haan experience theo-ethically, with his latest article,<sup>66</sup>

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<sup>63</sup>Ibid.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid.

<sup>66</sup>Andrew Sung Park, "Minjung and Process Hermeneutics," Process Studies 17, no. 2 (Summer 1988): 118-26.

in which he makes a comparative study between Minjung theology and process theology. According to Park, Minjung theology "intends to complement the doctrine of sin by developing the notion of Han."<sup>67</sup> For Park, "while sin is an offense against God and neighbor, Han is the painful experience of the victim of sin."<sup>68</sup> And Park continues:

Sin is the act of the oppressor, and Han is the suffering of the victim... Sin belongs to the oppressor; Han belongs to the downtrodden.<sup>69</sup>

In addition, Park quickly adds that "no one is free from sin ... causing Han for others."<sup>70</sup> And, Park contends:

The traditional doctrine of sin has left out the pain of the victim... Without dealing with the problem of Han, the doctrine of sin would be preoccupied with the salvation of the oppressors only.<sup>71</sup>

According to Park, "Minjung theology intends to counter-balance the oppressor-centered concept of sin and salvation by exploring the problem of Han."<sup>72</sup> However, in spite of his understanding of the han as an experience of the victim, Park holds that:

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<sup>67</sup>Ibid., 120.

<sup>68</sup>Ibid.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid.

<sup>71</sup>Ibid.

<sup>72</sup>Ibid.

Han is destructive in itself, yet has a positive aspect. Han is also intrinsically destructive, but can be instrumentally used for good or bad.<sup>73</sup>

In point, Park believes that "in Minjung theology sin produces Han."<sup>74</sup> For Park, haan is caused "when one's own actualization of potentials is obstructed ... salvation means creating a Hanless society."<sup>75</sup>

Among the Minjung theologians is Andrew Sung Park who has been more able to articulate the collective haan experience theo-ethically in some detail.

All in all, Nam Dong Suh holds rather a positive theo-ethical view/position of the collective haan experiences, as his theo-ethical perspective is largely influenced by the Korean cultural orientation. For David Kwang-Sun Suh, his theo-ethical view of the collective haan experiences is negative and holds the haan experience as the "state of sin," as his view seems to be largely oriented with the Western traditional theo-ethical perspectives. And, finally for Andrew Sung Park, although he attributes the haan to the sin of the oppressors, he also characterizes the intrinsic destructiveness in the nature of the haan experience and its instrumental usefulness for good and bad. In the final analysis, all three of these theo-

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<sup>73</sup>Ibid.

<sup>74</sup>Ibid.

<sup>75</sup>Ibid., 121.



ethical perspectives based on their abstract theories would yet require to be validated by further clinical or empirical studies on their assertions.

One final question should be further addressed. That is, how does Minjung theology propose to resolve the haan experience?

For Nam Dong Suh, the aim of Minjung theology is to create a haanless society through his biblical metaphor of the millennium on earth. As Andrew Sung Park observes:

For Minjung theology, in Korea, the Millennium means an egalitarian society free from patriarchy and hierarchy, self-determining country beyond foreign intervention, a reunited country beyond the division, and a democratic society beyond northern totalitarianism and southern authoritarianism. This is the state where everyone seeks to promote community-actualization beyond self-centered actualization... In the Millennium, the Minjung will be the protagonists of their own destiny.<sup>76</sup>

In order to achieve the Millennium, Suh applies three methodological tools: (1) storytelling, (2) socio-economic method, and (3) pneumatological method.<sup>77</sup> As Suh further observes, the first aspect of the haan experience can be "sublimated to great artistic expressions."<sup>78</sup> And, the second aspect could "erupt as the energy for a revolution

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<sup>76</sup>Ibid., 122. Refer to Yong Bock Kim, ed., 162-67.

<sup>77</sup>Ibid., 124.

<sup>78</sup>Yong Bock Kim, ed., 54.

or rebellion."<sup>79</sup>

In addition, Suh approaches the Minjung poet Chi-ha Kim in appropriating Kim's notion of daan<sup>80</sup> to overcome the haan. Kim's notion of daan based on Buddhism influence connotes self-denial.<sup>81</sup> To apply daan, it is an idea that "cutting the chain of the circulation of Han"<sup>82</sup> is daan in the social dimension. For Kim, "Daan is for the transformation of the secular world and secular attachments."<sup>83</sup> It is an idea of "accumulated han being met with continuous dan."<sup>84</sup> Suh further observes:

On one hand, there is the fearful han which can kill, cause revenge, destroy and hate endlessly, and on the other, there is the repetition of dan to suppress the explosion which can break out of the vicious circle, so that han can be sublimated as higher spiritual power ... Personally, it is self-denial. Collectively, it is to cut the vicious circle of revenge.<sup>85</sup>

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<sup>79</sup>Ibid.

<sup>80</sup>"Dan" ( 斷 ) is a Chinese character, meaning literally "cutting off," "stopping," "terminating." It should be spelled as daan for accuracy of its pronunciation for English readers. Refer to Minjung Press Editorial Board, Minjung Whalyong Okpyun [Minjung common Chinese dictionary], (Seoul: Minjung Press, 1983), 209.

<sup>81</sup>Yong Bock Kim, ed., 61.

<sup>82</sup>Ibid.

<sup>83</sup>Ibid.

<sup>84</sup>Ibid.

<sup>85</sup>Ibid.

As Kim puts it, there are two aspects of daan in dealing with the personal haan and the collective haan. Kim also views the "dialectic unification of han and dan."<sup>86</sup> In this regard, as Suh states, "Kim Chi-ha declares himself as a priest of han with this philosophy of dan." Suh further notes:

He wants to be a priest of han who speaks for the han of the miserable victims of the third world  
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In addition, Suh relates:

The church ought to be the comforter to resolve the han of the Minjung and to cut the vicious circle of violence, and to change it into a progressive movement.<sup>88</sup>

In Chi-ha Kim, the notion of daan is to deal with the personal haan by a self-denial and with the collective haan by cutting a vicious cycle. And, the church is to become "the priest of Han."

On another level, Younghak Hyun discovers that the Korean mask dances are significant "in their disclosing the hidden Han of the Minjung and in transcending their Han."<sup>89</sup> For the mask dances, Hyun explains:

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<sup>86</sup>Ibid.

<sup>87</sup>Ibid.

<sup>88</sup>Ibid.

<sup>89</sup>Andrew Sung Park, "Minjung and Process Hermeneutics," 124.

The mask dance is composed not only of dance but also rhythmic instrumental music, songs and dialogue between the performers and the musicians and between the performers and the audience.<sup>90</sup>

And, Hyun further states:

In the mask dance, however, they depict the characters that the performers represent. They also help people slip into the world of dream, fantasy and vision ....<sup>91</sup>

For this experience on the part of the Minjung as the audience, Hyun offers this interpretation:

In and through the mask dance, the Minjung, the ordinary folks, experience and express a critical transcendence over this world and laugh at its absurdity.<sup>92</sup>

Here Hyun introduces an idea of "a critical transcendence" by the mask dance to overcome the collective haan. He further explicates its experience when he states:

Philosophically speaking, the subject of critical transcendence is the life that is lived by a person in response to physical needs...

Bodily life produces bodily responses to reality in the form of feeling. This feeling is the total human response to the whole of reality. It is raw and concrete, not refined or abstract. It is honest, authentic and truthful.<sup>93</sup>

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<sup>90</sup>Yong Bock Kim, ed., 43.

<sup>91</sup>Ibid.

<sup>92</sup>Ibid., 46.

<sup>93</sup>Ibid., 47.

The effect of the mask dance in its critical transcendence is not necessarily always positive, and Hyun offers this comment:

The effect of the experience of transcendence can be either negative or positive. When oppressive measures become extreme the Minjung may explode and rebel, but do so without envisioning possibilities for structural change in the society.<sup>94</sup>

Additionally, he makes this assertion:

The experience of transcendence can also produce positive effects. First, it creates among the Minjung the wisdom and the power to survive ... They are able to bear the hardships of the world with good humor. This is especially true in times when there seems to be no exit, no possibility for effective change.

It is because of the experience of critical transcendence that they can continue to live with humor and without falling into despair. Second, the experience provides the Minjung with the courage to fight for change and freedom.<sup>95</sup>

For affirming Hyun's insights, Andrew Sung Park also makes this assertion:

The satirical performance of a mask dance guides the Minjung to the point of transcendence where their Han will be dissolved through laughing at themselves and at the absurdities of society.<sup>96</sup>

Also, David Kwang-Sun Suh observes:

Hyun feels that the people in the mask dance "find themselves standing over and beyond the

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<sup>94</sup>Ibid., 48.

<sup>95</sup>Ibid.

<sup>96</sup>Andrew Sung Park, "Minjung and Process Hermeneutics," 125.

entire world which includes not only the rulers and leaders but also themselves."<sup>97</sup>

He further notes:

In connection with the Minjung's han, when the mask dance is being performed, the suppressed feelings of han explode into reality, and according to Hyun, "the Minjung get 'conscientized' and are provided with a stance of critical transcendence."<sup>98</sup>

Related to the critical transcendence, Suh also recites Hyun:

... the experience of critical transcendence in the mask dance is something like what Paul Tillich calls "God above God." ... The mention of Paul Tillich here could be misleading. Tillich's God above God comes from the existential anxiety of the alienated Western man. But what Hyun describes in the mask dance is not an individual sense of transcendence; rather, it comes from the collective, accumulative feelings of han which explodes and is resolved in the community's performance of the mask dances. It is not an existential sense of transcendence, "deep down there," but is a social, political and historical transcendence, "over the horizon of history." In other words, it comes from the socio-political biography of the oppressed Minjung, and not from the existential biography of an alienated individual.<sup>99</sup>

Here, Suh seems to make his effort to attribute the "critical transcendence" experience from the mask dance to the relevance of the collective haan experience, excluding its relevance to the individual/personal haan experience.

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<sup>97</sup>Yong Bock Kim, ed., 30.

<sup>98</sup>Ibid.

<sup>99</sup>Ibid., 31.

In point, we are able to learn psycho-religious effects inherent in the Korean mask dance.<sup>100</sup>

David Kwang-Sun Suh makes a cultural approach with shamanism for the method of resolution of the problem of the haan experience. As Andrew Sung Park observes, Suh believes that the Korean shamanism "can understand the Han of the Minjung in some depth."<sup>101</sup> For Suh, "the Han-ridden Korean Minjung, who are primarily women, visit the Mudang (the priestess of shamanism) or invite her to their home for a 'kut' (shamantistic ritual)."<sup>102</sup> In this ritual, it is believed that "the Mudang hears her people's Han and then exorcises the evil spirit from them and their households."<sup>103</sup>

According to Suh, "the Mudang kut has been a means of catharsis, consolation, admonition, projection, and release to the Minjung."<sup>104</sup> In this regard, Nam Dong Suh acknowledges the traditional role of shamanism in relation

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<sup>100</sup>Hyun's assertion of the socio-psychological effects of the Korean mask dance seems to liken it to modern dance psychotherapy. See, Arlynn Stark, "Dance-Movement Therapy," The Newer Therapies, eds. Lawrence Edwin Abt and Irving R. Stuart (New York: Van Norstrand Reinhold, 1982), 308-26.

<sup>101</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 34.

<sup>102</sup>Ibid.

<sup>103</sup>Ibid.

<sup>104</sup>Ibid.

to the haan resolution. However, Suh thinks that "the object of the rites is limited to dealing with han on the personal level."<sup>105</sup>

On the contrary, according to Andrew Sung Park, David Kwang-Sun Suh holds that "Korean shamanism has consoled the broken hearted, has cried with the Minjung ... has resolved their Han-ridden minds ...."<sup>106</sup> Park further observes Suh in that "Korean shamanism not only has shown its wisdom in comforting the broken hearted Minjung and is solving their Han ... but also it has evoked a religiously passionate energy...."<sup>107</sup> And, according to Park, "Suh envisions that by waking the outer dimension of shamanism, Korean Christianity could transform the Han of the Minjung into positive historical action."<sup>108</sup> Here, as Park views, Suh attributes a positive contribution to shamanism for enabling the Korean churches to become an effective agent of the priesthood of haan for the sake of the Korean Minjung.

From another direction, Yong Bock Kim also attempts to solve the problem of the collective haan. Kim adopts the

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<sup>105</sup>Yong Bock Kim, ed., 58.

<sup>106</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 34.

<sup>107</sup>Ibid., 35.

<sup>108</sup>Ibid., 36.



social biography of the Korean Minjung as his theological frame of reference. Park observes:

For Kim, the social biography of the Minjung is not merely the historical experience of society in general, but is the story of the Minjung's historical experience ... Social biography presents the suffering Minjung in the context of history ....<sup>109</sup>

For Kim, "The Minjung is the protagonist in the historical drama. It is the subject and its socio-political biography is the predicate."<sup>110</sup>

Further, Kim asserts:

The Minjung are not yet fully the subjects of history. However, their subjectivity is being realized through their strengths against oppressive powers and repressive social structure. In so doing, the Minjung have risen up to be subjects of their own destiny, refusing to be condemned to the fate of being objects of manipulation and suppression. The Minjung have their own stories to tell ....<sup>111</sup>

In Kim, Park makes this observation.

Their process of unpacking the stories of Han moves the Minjung to an understanding of a newly transformed history that transcends the oppressive structures of everyday life ... Kim identifies this transformation as the self-transcendence of the Minjung, as reality he prefers to call "messianic politics."<sup>112</sup>

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<sup>109</sup>Ibid., 32.

<sup>110</sup>Yong Bock Kim, ed., 33.

<sup>111</sup>Ibid., 187-88.

<sup>112</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 33.

In so doing, Kim proposes the four tasks: (1) to "expose the long history of political messianism which has enslaved us and to struggle against it"; (2) to "rediscover the popular messianic traditions"; (3) to "evolve in a concrete way a Christian political perspective"; and (4) to "tackle the issue of the use of power in a political struggle."<sup>113</sup> With these tasks, Kim believes that the "people will be the subjects of their own historical destiny."<sup>114</sup>

Having briefly reviewed Nam Dong Suh, Younghak Hyun, David Kwang-Sun Suh, and Yong Bock Kim in their approaches to the resolution of the collective haan, we find that Andrew Sung Park takes another important place in our discussion here.

While all the Minjung theologians have concentrated on the problem of the collective haan, Park here attempts to include the personal haan in his discussion of the collective haan. Park has incorporated feminist ideas in his approach to resolve the haan experiences. As already noted, Park subdivides four kinds of the haan experiences. On the personal level, conscious haan and unconscious haan; on the collective level, conscious haan and unconscious haan. For Park, the causes of these four kinds of haan

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<sup>113</sup>Yong Bock Kim, ed., 194-95.

<sup>114</sup>Ibid., 195.

experiences are different, and their psychodynamics are likewise different.<sup>115</sup> In this respect, other Minjung theologians are differentiating their methods to resolve the collective haan of the Minjung, and they are hardly discussing any methods to resolve the personal haan experiences.

However, Park proposes one and the same method to resolve both personal haan and collective haan. His proposed method consists of two steps: (1) awakening, and (2) disentanglement.<sup>116</sup> With his two-step method, Park warns:

Although I suggest these two steps in dealing with Han, they are insufficient for resolving the depth and complexity of Han in full measure. These steps are no more than limited guidelines for the positive disintegration of Han.<sup>117</sup>

However, Park advises that "to unravel Han, we need to understand its nature. Han is frozen energy that can be unraveled either negatively or positively."<sup>118</sup> He adds:

When it (haan) explodes negatively, the Minjung will kill, seek revenge, or destroy others. When it implodes negatively, the Minjung fall into a fatalism which may develop into mental disorders or suicide. If Han is unraveled positively, it can be converted into the constructive energy needed to change social injustice.<sup>119</sup>

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<sup>115</sup>Ibid.

<sup>116</sup>Andrew Sung Park, "Theology of Han," 51-2.

<sup>117</sup>Ibid., 52.

<sup>118</sup>Ibid.

<sup>119</sup>Ibid.

In short, in awakening, Park suggests that "the Minjung need to become aware of their surroundings and to find its causes of Han."<sup>120</sup> He further points out that "in many cases, personal Han is interconnected with collective Han."<sup>121</sup> The next stage of "disentanglement" starts with "envisioning" in which "a vision is the rudder to transmute Han into positive energy."<sup>122</sup> For Park, vision becomes essential to disentanglement, as he believes that a vision enables the Minjung to confront their haan-ridden reality.<sup>123</sup> And he asserts that "through confronting the roots of Han, the Minjung come to the stage of disentanglement."<sup>124</sup>

Again, Park's proposed method needs yet to be clinically or empirically validated. Nevertheless, Park appears to be one Minjung theologian whose haan study seems more relevant to the study of the haan experience of the Korean immigrant individuals, as his approach seems more inclusive in dealing with the haan experience.

In summary, because of the inherently diversified methodologies among the Minjung theologians, their

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<sup>120</sup>Ibid.

<sup>121</sup>Ibid.

<sup>122</sup>Ibid., 57.

<sup>123</sup>Ibid.

<sup>124</sup>Ibid.

definitions and resolutions of the haan (partly due to non-translatable terms) are also diversified and inconsistent with each other. However, Minjung theologians all seem to be of one voice regarding the collective haan of the Minjung in certain ways.

1. The haan itself is a very important emotion/feeling among the Korean people in general that deserves to be the key focus in the Minjung theology.

2. The haan of the Minjung or the collective haan must need to be resolved through the external manner of the socio-econo-political changes in the contemporary Korea.

3. It is an implicit consensus among the Minjung theologians that the Minjung theology exclusively deals with the collective haan within the context of the socio-econo-political settings.

4. While the Minjung theologians all affirm the collective haan for its resolution, they all view the dual nature of the haan in both constructive and destructive forces.

From these observations, it is noted that the Minjung theologians seem to theologize the collective haan experience from a perspective of political theology in Korea. Further, due to the nature of the political theology, Minjung theologians have largely limited their perspective and treatment of the haan experience itself, only confirming the collective haan, while leaving the

personal haan experience in a vacuum, but the latter is an equally important aspect of the haan experience. In this consideration, Minjung theology at best provides a theo-ethical framework for pastoral care for the collective haan of the Minjung. From the perspective of pastoral theology, Minjung theology can be understood as a theo-ethical framework for pastoral care for the collective haan of the Minjung in contemporary Korea.

From this observation, Minjung theology as a theological system bears two basic limitations in reference to the study of the haan itself. First, it is its exclusive focus on the collective haan experiences, leaving the personal haan experience in a vacuum for pastoral care. Second, because of the omission of the personal haan, although Andrew Sung Park aptly points out that "Minjung hermeneutics diagnoses Minjung's Han and seeks its resolution,"<sup>125</sup> Minjung theology severely fails to provide a theo-ethical framework for pastoral care for the individuals with regard to the resolution of their personal haan, namely focusing on pastoral care for community-actualization over against self-actualization. Instead of this one-sided perspective, a more holistic theo-ethical perspective is sought which should address pastoral care

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<sup>125</sup>Andrew Sung Park, "Minjung and Process Hermeneutics," 125.

for both community- and self-actualization in the Christian ministry to a haan-ridden people.

For this reason, we will probe a theo-ethical perspective that can address pastoral care/counseling for both individual and collective haan experiences within the context of the Korean Christian Church, particularly within the context of the Korean immigrant churches in America.

Now, after having examined the theo-ethical perspective of the collective-haan by the Minjung theologians, we need to turn to a Western theo-ethical perspective to see if Paul Tillich's thought can shed light on our understanding of the haan experience--both individual and collective haans.

#### Haan Experience in a Western Theo-Ethical

##### Perspective: Paul Tillich

At the outset, one may wonder what Paul Tillich has to do with the haan experience of Korean people. Or, what can Tillich say about the haan experience?

A personal preliminary remark may be appropriate here. The reasons for Tillich are manifold. Most important is the fact that Tillich has demonstrated in his writings a great deal of his understanding of human (existential) anxiety with his theo-ethical and psychoanalytical insights. Secondly, Tillich himself was an immigrant in the United States who has shown his keen sensitivity as a

theologian to the theo-psychological dynamics of the marginal status of the immigrant life in the United States.<sup>126</sup> His understanding of the immigrant life can be a bridge for affinity with me as an immigrant person in this country, and with the target population of the study of this dissertation, namely Korean immigrants in America. Thirdly, since the focus of this study is pastoral counseling as an academic discipline, Tillich has made many contributions to pastoral counseling and care with his theological work.<sup>127</sup> Lastly, it is my view that primarily Tillich's Love, Power and Justice,<sup>128</sup> among his many writings, may have some bearings on our theo-ethical deliberation of the haan experience of Korean people, particularly Korean immigrants in the United States.

Now, with these rationales above, it is suggested to make first a brief review of Tillich's Love, Power, and Justice and then to attempt to draw its relevance to our understanding of the haan experience--both individual and collective.

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<sup>126</sup>Paul Tillich, On the Boundary (New York: Scribner's, 1966).

<sup>127</sup>Kenneth R. Mitchell, "Paul Tillich's Contributions to Pastoral Care and Counseling," Pastoral Psychology (Memorial Issue on Paul Tillich) 19, no. 181 (February 1968): 24-32.

<sup>128</sup>Paul Tillich, Love, Power and Justice (London: Oxford University Press, 1954).



First of all, it will be useful to begin by discussing Paul Tillich's basic concept of the human predicament which is existentially defined.

#### Haan Experience in View of the Human Predicament

According to Tillich, first of all, human beings are essentially in the state of predicament of estrangement. For Tillich, the state of human existence is "the state of estrangement."<sup>129</sup> Tillich states: "Man is estranged from the ground of his being, from other beings, and from himself."<sup>130</sup> For Tillich, "estrangement points to the basic characteristics of man's predicament."<sup>131</sup> Further, Tillich asserts that "man's predicament is estrangement, but his estrangement (from which he is responsible) is sin."<sup>132</sup> And, he points out the three marks of estrangement: (1) unbelief, (2) hubris, and (3) concupiscence.<sup>133</sup>

In addition, Tillich defines life as "the actualization of potential being,"<sup>134</sup> in that life has three functions including (1) self-integration from individuation and participation, (2) self-creation from

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<sup>129</sup>Paul Tillich, Systematic Theology, 2:44.

<sup>130</sup>Ibid.

<sup>131</sup>Ibid., 2:45.

<sup>132</sup>Ibid., 2:46.

<sup>133</sup>Ibid., 2:47-52.

<sup>134</sup>Ibid., 3:30.

dynamics and form, and (3) self-transcendence from freedom and destiny.<sup>135</sup> For Tillich, life at every moment is "neither essential nor existential but ambiguous."<sup>136</sup> As to being and nonbeing, Tillich discusses:

Man alone is able to look beyond the limits of his own being and of every other being.

Being is my story, produced by the "shock of non-being." Shock of non-being is the shock of not being, in the sense of being not.<sup>137</sup>

And, for Tillich, "being, limited by nonbeing, is finitude."<sup>138</sup> In finitude, he points out that "it is being in process of coming from and going toward nonbeing."<sup>139</sup> He further explicates finitude in that "finitude is awareness of anxiety ... the object of anxiety is nothingness."<sup>140</sup> As to the anxiety in relation to finitude, Tillich asserts that "anxiety is the self-awareness of the finitude self as finite."<sup>141</sup> And, he further states:

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<sup>135</sup>Ibid., 3:32.

<sup>136</sup>Ibid.

<sup>137</sup>Ibid., 1:186.

<sup>138</sup>Ibid., 1:189.

<sup>139</sup>Ibid.

<sup>140</sup>Ibid.

<sup>141</sup>Ibid., 1:192.

Anxiety is the state in which a being is aware of its possible nonbeing. Anxiety is the existential awareness of nonbeing ....<sup>142</sup>

Furthermore, after noting that "anxiety is always the anxiety of ultimate being,"<sup>143</sup> Tillich concludes:

The basic anxiety, the anxiety of a finite being about the threat of nonbeing, cannot be eliminated. It belongs to existence itself.<sup>144</sup>

Also, according to Tillich's analysis of anxiety, Tillich categorizes three types of existential anxiety in light of "the three directions in which nonbeing threatens being,"<sup>145</sup> including (1) the anxiety of fate and death, (2) the anxiety of emptiness and meaninglessness, and (3) the anxiety of guilt and condemnation.<sup>146</sup>

On a different level, Tillich speaks of individualization and participation in his analysis of ontological elements. Although Tillich remains within the boundary of the Western individual-centered framework in his theological system, he also attempts to describe and define the human predicament in relationship to other persons and society. He attempts to overcome his individual-centered framework by introducing his idea of

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<sup>142</sup>Paul Tillich, Courage To Be (New Haven: Yale University Press, 1952), 35.

<sup>143</sup>Ibid., 38.

<sup>144</sup>Ibid., 39.

<sup>145</sup>Ibid., 41.

<sup>146</sup>Ibid., 40-54.

individualization and participation, namely inter-relationship between the self and the society.<sup>147</sup>

Following Aristotle's notion of individual beings as "the telos, the inner aim of the process of actualization,"<sup>148</sup> Tillich asserts individualization as a characteristic of human beings.<sup>149</sup> He further differentiates between selfhood and individualization, although they are actually inseparable.<sup>150</sup> Tillich adds: "Man not only is completely self-centered; he also is completely individualized."<sup>151</sup>

In addition, for Tillich, individuality and participation are interdependent in one's complete individualization.<sup>152</sup> He explicates:

Man alone is microcosmos. In him, the world is present not only indirectly and unconsciously but directly and in a conscious encounter.<sup>153</sup>

Here, Tillich's idea of man as microcosmos seems to be close to Jung's notion of the collective unconscious. Further, Tillich thinks of an individual's participation through communion with other persons. He explains that

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<sup>147</sup>Tillich, Systematic Theology, 1:174-78.

<sup>148</sup>Ibid., 1:174.

<sup>149</sup>Ibid.

<sup>150</sup>Ibid., 1:175.

<sup>151</sup>Ibid.

<sup>152</sup>Ibid., 1:176.

<sup>153</sup>Ibid.

"communion is participation in another completely centered and completely individual self."<sup>154</sup>

As participation is believed to be essential for the individual, Tillich further explicates that "No individual exists without participation, and no personal being exists without communal being."<sup>155</sup>

For Tillich, self-discovery is possible only through communion with others. Therefore, he contends that "there is no person without an encounter with other persons."<sup>156</sup>

He adds:

Without individualization nothing would exist to be related ... Without participation the category of relation would have no basis in reality ... Every relation includes a kind of participation ... The element of participation guarantees the unity of a disrupted world and makes a universal system of relations possible.<sup>157</sup>

Now, in view of Tillich's basic concepts of estrangement as the human predicament and his understanding of existential anxiety and individualization vs. participation, we need to probe the haan experiences in general. First of all, for Koreans, the haan experience is existentially conceived as the human predicament, as Koreans are claimed to be born as haan-ridden people.

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<sup>154</sup>Ibid.

<sup>155</sup>Ibid.

<sup>156</sup>Ibid., 1:177.

<sup>157</sup>Ibid.

Koreans are individually in a predicament of self-estrangement when their personal haan experiences are yet to be resolved. Koreans are also interpersonally in a predicament of estrangement with other people when their personal haan experiences are related to their broken, abusive, interpersonal relationship.

Further, Koreans are socially in a predicament of estrangement with society when their collective haan experiences are intimately related to a dictatorial abusive society.

For Koreans, their haan experiences are existentially the experiences of estrangement from the self, their neighbors, and their God. Ultimately, the haan experiences are the state of ambiguity of life from "self-integration," from "self-creation," and from "self-transcendence." In self-integration, the haan experience is in the stage of ambiguity of self-integration or self-disintegration. Also, in self-creation, the haan experience is in the stage of ambiguity of self-creation or self-destruction. Further, in self-transcendence, the individuals in their haan experiences are in the ambiguity of self-transcendence or regression. Further, from the perspective of Tillich's thought, the haan is the expression of estrangement from the anxiety of "ontic-self-affirmation from the threat of death and fate," from the anxiety of "spiritual self-affirmation from emptiness and meaninglessness," and from

the anxiety of "moral self-affirmation from guilt and condemnation."

In this understanding, for Tillich, the haan experience for Korean people is the expression of the state of anxiety, either existential or pathological.<sup>158</sup>

Additionally, Tillich's idea of individualization and participation enables the Koreans to deal not only with personal haan experiences but also with collective haan experiences with equal emphasis. In a sense, for Koreans, the personal haan experience is a personal need of individualization, and the collective haan experience is a societal need of participation in the human community.

In this view, we need to further review briefly Tillich's concepts of "love, power, and justice" for the interest of the study of haan experiences. In his book, Love, Power, and Justice as already noted, Tillich demonstrates his theo-ethical perspective for the unity of love, power, and justice in their interrelationships. Haan Experience in View of Love, Power, and Justice

For Tillich, first of all, love or agape<sup>159</sup> is viewed as "ethical," as he relates that "there is another

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<sup>158</sup>Tillich, Courage to Be, 64-77.

<sup>159</sup>Tillich, Love, Power, and Justice, 5, 28. In this work, Tillich makes a differentiation of four qualities of love: the libido, the phila, the eros, the agape.

interpretation of love which is neither emotional nor ontological but ethical."<sup>160</sup> He asserts that "If love is emotion, how can it be demanded? Emotions cannot be demanded."<sup>161</sup> Further, for Tillich, love is the "moving power of life."<sup>162</sup> And, he further explicates:

Love is the drive towards the unity of the separated. Reunion presupposes separation of that which belongs essentially together ... Therefore, love cannot be described as the union of the strange but as the reunion of the estranged ... Love manifests its greatest power there where it overcomes the greatest separation  
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Furthermore, Tillich adds that as there are four different qualities or forms of love (e.g., libido, philia, eros, agape), they are to be understood to be one. And he argues:

If love in all its forms is the drive towards the reunion of the separated, the different qualities of the one nature of love become understandable.<sup>164</sup>

From this perspective, Tillich amplifies:

Agape enters from another dimension into the whole of life and into all qualities of love. One could call agape the depth of love or love in relation to the ground of life ... Agape is love cutting into love ....<sup>165</sup>

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<sup>160</sup>Ibid., 4.

<sup>161</sup>Ibid.

<sup>162</sup>Ibid., 25.

<sup>163</sup>Ibid.

<sup>164</sup>Ibid., 28.

<sup>165</sup>Ibid., 33.



And, he concludes that "ultimate reality in agape manifests itself and transforms life and love."<sup>166</sup>

With this idea of love, Tillich also attempts to relate the idea of the power of being. As Tillich thinks that "being is the power of being,"<sup>167</sup> it is conceived as "the self-affirmation of life in its self-transcending dynamics, overcoming internal and external resistance."<sup>168</sup> Further he explains, "self-affirmation of a being is correlate to the power of being it embodies."<sup>169</sup> With this view, Tillich adds:

The self-affirmation of a being in spite of non-being is the expression of its power of being ... Power is the possibility of self-affirmation in spite of internal and external negation ... Human power is the possibility of man to overcome non-being infinitely.<sup>170</sup>

Furthermore, for him, "power of being becomes manifest only in the process in which it actualizes its power."<sup>171</sup> In this respect, Tillich observes that "power is real only in its actualization."<sup>172</sup> In it, he thinks that "life is

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<sup>166</sup>Ibid.

<sup>167</sup>Ibid., 37.

<sup>168</sup>Ibid.

<sup>169</sup>Ibid., 40.

<sup>170</sup>Ibid.

<sup>171</sup>Ibid., 41.

<sup>172</sup>Ibid.

the dynamic actualization of being,"<sup>173</sup> and further contends that "life includes continuous decisions, not necessarily conscious decisions, but decisions which occur in the encounter between power and power."<sup>174</sup>

But, in relation of power to force and compulsion, Tillich also notes that "power actualizes itself through force and compulsion."<sup>175</sup>

Also, in terms of the relation of love and power, Tillich asserts:

The power of being is not dead identity but the dynamic process in which it separates from itself and returns to itself. The more conquered separation there is, the more power there is ... The more reuniting love there is, the more conquered non-being there is, the more power of being there is. Love is the foundation, not the negation, of power.<sup>176</sup>

However, he argues that "in order to destroy what is against love, love must be united with power, and not only with power, but also with compulsory power."<sup>177</sup> In point, Tillich asserts that "love, through compulsory power, must destroy what is against love,"<sup>178</sup> and adds that "the power of the self is its self-centeredness. Self-control is the

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<sup>173</sup>Ibid.

<sup>174</sup>Ibid.

<sup>175</sup>Ibid., 47.

<sup>176</sup>Ibid., 48-9.

<sup>177</sup>Ibid., 49-50.

<sup>178</sup>Ibid., 50.

preservation of this centeredness against disruptive tendencies ....<sup>179</sup>

In the third aspect of Tillich's notion of "love, power, and justice," Tillich notes that "actualized being or life unites dynamics with form,"<sup>180</sup> and asserts that "that which has no form has no being."<sup>181</sup> Further he comments: "If justice is the form in which the power of being actualizes itself, justice must be adequate to the dynamics of power ...."<sup>182</sup> Also, in reference to principles of justice, Tillich says:

... it is obvious that love is the principle of justice. If life as the actuality of being is essentially the drive towards the reunion of the separated, it follows that the justice of being is the form which is adequate to this movement.<sup>183</sup>

However, he further delineates "the four principles which perform this mediation" from the basic principle including (1) principle of adequacy, (2) principle of equality, (3) principle of personality, and (4) principle of liberty.<sup>184</sup>

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<sup>179</sup>Tillich, Love, Power, and Justice, 52.

<sup>180</sup>Ibid., 54.

<sup>181</sup>Ibid.

<sup>182</sup>Ibid., 56.

<sup>183</sup>Ibid., 57.

<sup>184</sup>Ibid., 59-62.

Also, as to the levels of justice, he speaks of "intrinsic," "tributive or proportional" and "transforming."<sup>185</sup> However, defining justice as "the form in which power of being actualizes itself in the encounter of power with power,"<sup>186</sup> Tillich thinks that "to be just towards oneself means to actualize as many potentialities as possible without losing oneself in disruption and chaos."<sup>187</sup> In this way, he explains the relation of love and justice by saying:

Love does not do more than justice demands, but love is the ultimate principle of justice. Love reunites; justice preserves what is to be united. It is the form in which and through which love performs its work. Justice in its ultimate meaning is creative justice, and creative justice is the form of reuniting love.<sup>188</sup>

Now, in view of the ethics of love, power, and justice, Tillich has to say this:

The ontological statements about the nature of love, power, and justice are verified if they are able to solve the otherwise insolvable problems of the ethics of love, power, and justice.<sup>189</sup>

And, he adds:

To show that this is the case we must consider the ethical functions of love, power, and justice

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<sup>185</sup>Ibid., 62-6.

<sup>186</sup>Ibid., 67.

<sup>187</sup>Ibid., 70.

<sup>188</sup>Ibid., 71.

<sup>189</sup>Ibid., 77.

in the spheres of personal relations, of social institutions and of the holy.<sup>190</sup>

In this light, Tillich concludes that "in the first sphere, justice is leading, in the second sphere, power, and in the third sphere, love."<sup>191</sup> To put it another way, he thinks of "justice, love, and power in human relations," of "power, justice, and love in social institutions," and then of "love, power, and justice in relation to the holy."<sup>192</sup>

From this perspective, Tillich attempts to explicate justice in light of personal encounter. As he thinks that "men becomes man in personal encounters,"<sup>193</sup> Tillich elaborates:

Since justice is the form of the power of being, the being of mankind could not have lasted for one moment without structures of justice in the encounter of man with man.<sup>194</sup>

In this view, he speaks of "the formal principle of justice in every personal encounter, namely the acknowledgement of the other person as a person."<sup>195</sup> Tillich also points out the unity of justice and love in

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<sup>190</sup>Ibid.

<sup>191</sup>Ibid.

<sup>192</sup>Ibid.

<sup>193</sup>Ibid., 78.

<sup>194</sup>Ibid., 80.

<sup>195</sup>Ibid.

personal encounters. In this respect, he states that "love shows what is just in the concrete situation."<sup>196</sup> He further points out that:

The relation of justice to love in personal encounters can adequately be described through three functions of creative justice, namely, listening, giving, forgiving.<sup>197</sup>

Furthermore, Tillich considers "the unity of justice and power in personal encounters," defining every personal encounter as a "struggle of power with power."<sup>198</sup> In so doing, Tillich observes that "justice is the form in which these struggles lead to ever-changing decisions about the power of being in each of the struggling beings."<sup>199</sup>

In considering the "unity of power, justice, and love in group relations,"<sup>200</sup> Tillich points out that:

... the power and justice of being in a social group is dependent on the spirit of the community, and this means on the uniting love which creates and sustains the community.<sup>201</sup>

According to Tillich, every social group is considered as a community, and it is the ruling minority which not only expresses "the power and justice of being of the

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<sup>196</sup>Ibid., 82.

<sup>197</sup>Ibid., 84.

<sup>198</sup>Ibid., 87.

<sup>199</sup>Ibid.

<sup>200</sup>Ibid., 91.

<sup>201</sup>Ibid., 99.

group" but also expresses "the communal spirit of the group, its ideals and valuations."<sup>202</sup> For Tillich, the spirit of the group as the communal self-affirmation is expressed "in all its utterances, in its laws and institutions, in its symbols and myths, in its ethical and cultural forms."<sup>203</sup> Further, he discusses:

Every organism, natural as well as social, is a power of being and a bearer of an intrinsic claim for justice because it is based on some form of reuniting love.<sup>204</sup>

Now, in terms of "power, justice, and love" in the encounter of social groups,<sup>205</sup> Tillich views that "the basis of all power of a social group is the space it must provide for itself. Being means having space ...."<sup>206</sup> In the concept of the space, Tillich includes not only geographical space but also the "radiation of power into the larger space of mankind," with notions of economic expansions, technical expansion, or on the spread of science and civilization.<sup>207</sup> In this regard, it is "the

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<sup>202</sup>Tillich, Love, Power, and Justice, 98.

<sup>203</sup>Ibid.

<sup>204</sup>Ibid.

<sup>205</sup>Ibid., 99.

<sup>206</sup>Ibid., 100.

<sup>207</sup>Ibid., 101.

problem of power in group relations," while it becomes "the problem of justice in personal relations."<sup>208</sup>

Finally, in terms of the "unity of love, power, and justice in the ultimate relation," Tillich argues that in existence, love, power and justice are separated and conflicting, but they are essentially in their created nature united.<sup>209</sup> For Tillich, as "love, power, and justice" are one in the divine ground; they shall become one in human existence.<sup>210</sup> However, Tillich believes that life is "ambiguous in all its expressions," and ambiguous also "with respect to love, power, and justice."<sup>211</sup> In essence, Tillich contends:

Agape conquers the ambiguities of love, spiritual power conquers the ambiguities of power, grace conquers the ambiguities of justice.<sup>212</sup>

In the final sense, Tillich asserts that:

Justice, power, and love towards oneself is rooted in the justice, power, and love which we receive from that which transcends us and affirms us. The relation to ourselves is a function of our relation to God.<sup>213</sup>

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<sup>208</sup>Ibid., 107.

<sup>209</sup>Ibid., 108.

<sup>210</sup>Ibid.

<sup>211</sup>Ibid., 113.

<sup>212</sup>Ibid., 121.

<sup>213</sup>Ibid., 122.



In this consideration, Tillich concludes that love, power, and justice of the God who is "the ultimate reality and the ground and abyss of everything that is real,"<sup>214</sup> are ultimately answers to the problems of human existence.<sup>215</sup>

We have already briefly reviewed Tillich's basic concepts of estrangement as a human predicament in which the estranged are existentially in the state of anxiety; this existential anxiety is experienced in the anxiety of onti-self-affirmation, in the anxiety of spiritual self-affirmation, and is the anxiety of moral self-affirmation, coupled with the experience of pathological anxiety.

Further, we are also able to draw some implications for our theo-ethical understanding of the haan experience of the Korean individuals from our discussions on Tillich's concepts of love, power, and justice.

Tillich's notion of agape provides a growth perspective to view the haan experience that dynamically motivates and drives the Korean individuals (and the Minjung) to seek change and reunion from their personal and social estrangement for the human, societal and spiritual wholeness. In agape, the haan is an inner voice and urge of the Korean individuals to be in reunion with their self, their neighbors, and their God.

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<sup>214</sup>Ibid., 109.

<sup>215</sup>Ibid., 125.

In the haan experience, it is agape that enables the Korean individuals to take their haan seriously for reunion and change from a growth perspective, when they are in the state of haan. In this regard, Tillich's theo-ethical concept of agape enables Korean individuals (and the Minjung) to work toward their personal and social haan resolutions. Also, for the human and societal wholeness, agape enables the Korean individuals further to seek their reunion with God in their ultimate relations.

In social relations, for the Koreans, the collective haan is the outcry and protest of the Koreans against the social estrangement inflicted by the socio-econo-political oppression and injustice. The collective haan is the collective voice for the reunion with their society and nation.

Also, from the concept of power of being, haan of the Korean individuals can be understood as the inner dynamics of their internal urge, need and hope in the midst of their haan suffering for their self- and community-affirmation towards self- and community-realization and growth. Haan is power of being for self- and community-affirmation of the Korean individuals toward their personal and collective wholeness. For Korean individuals, haan is in power of being the inner need and want for self-affirmation and self-determination of the Koreans who have been suffering from estrangement with their society (and their nation) and

their God. For the Koreans, haan is the expression of the power of being in the midst of the suffering and pain caused by the oppressive and unjust socio-econo-political systems in Korea. For the Minjung, the haan is the inner dynamics--forces and compulsions--of the power of being for their community-affirmation and actualization. The haan is the inner power of being as the possibility of self- and community-affirmation "in spite of internal and external negation"<sup>216</sup> and as "the possibility of overcoming nonbeing."<sup>217</sup>

In the final aspect of Tillich's idea of justice, the haan in the voice of justice is the outer cry and demand of power of being in that the form of justice is adequate to the individual and communal actualization. The haan of justice is an outer demand that the individuals must be treated as equal in personal and social relations. In justice, haan becomes a moral voice and demand for restoration of harmony and wholeness when harmony and wholeness are broken in personal and social relations. It is haan in justice of being that empowers the Korean individuals to restore their personal and social harmony and wholeness when harmony in love and power of being is being violated. For Korean individuals, the haan in the

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<sup>216</sup>Ibid., 40.

<sup>217</sup>Ibid.

voice of justice is the outer expression of estranged individuals to reunite with the self, others and God through "the three functions of creative justice-- listening, giving, and forgiving"<sup>218</sup> in the personal encounters. For the Koreans, the haan in the voice of justice is the outcry of the Koreans for the communal actualization in their human equality and rights as their social beings. In point, the haan is the demand to be just in equality, in adequacy, and in the personal way to oneself and community for self- and community-actualization, with as "many potentialities as possible without losing oneself in disruption and chaos."<sup>219</sup>

Tillich's concepts of love, power, and justice suggest their relevance to the three spheres of personal and social relations, and the ultimate relations. It is also Tillich's idea that love, power, and justice that are one rooted in the divine ground can conquer the ambiguities of love, power, and justice in life.

In sum, the haan of the Korean individuals in personal and social relations is the inner and outer call for the reunion of the estranged individuals and society (and nation) through agape, which is the depth of love; the haan is also the call for self- and community-affirmation and

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<sup>218</sup>Ibid., 84.

<sup>219</sup>Ibid., 69.

actualization through the power of being; and the haan is finally the moral call for the form of the power of being adequate to equality and rights of individuals and society toward the reunion and the self- and community-affirmation and actualization of the estranged individuals and society (or nation) in relation to the self, others and the ground of being for personal and social wholeness in harmony.

So far, we have briefly examined the haan experience of the Korean individuals in both personal and social relations from the perspective of Tillich's idea of love, power, and justice. We have learned how Tillich's concept of love, power, and justice can possibly shed a light on our understanding of the haan experiences in general in both personal and social levels. We have also learned how the concept of love, power, and justice can possibly be interrelated with the understanding and solution of the haan experience of the Korean individuals in both personal and social encounters. From this review, it is therefore our conclusion that Tillich's concepts of love, power, and justice have definitely enabled us to understand not only the nature of the haan experience of the Korean individuals in both relations, theologically, but also the possible ways of the solution for the problem of the haan experience, ethically. In Tillich, the haan experience is viewed as the state of sin as personal and social estrangement, and the responsibility for the solution of

the haan experience likely lies in the individuals who are the bearers of the haan, in contrast to the view of Minjung theology whose understanding is the haan experience of the individuals as the consequence of the sin committed by the oppressors of the Minjung.

In this chapter, first, from the Korean indigenous theo-ethical perspective we have so attempted to probe briefly the perspective of Minjung theology regarding its understanding of the haan experience of the Minjung. Then, for the second part of this chapter, from the Western theo-ethical perspective we have attempted to probe briefly the perspective of Paul Tillich's concepts of love, power, and justice in regard to the haan experience in both personal and social relations.

In view of our discussions above, it is thus concluded that Minjung theology offers primarily a perspective of social ethics in contrast to a perspective of personal ethics on the haan experience. It is further concluded that Tillich's concepts of love, power, and justice offer perspectives of both personal and social theo-ethics regarding the haan experiences.

As we have so far sought the understanding of the theo-ethical perspectives on the haan experience in this chapter, our next attempt in Chapter 3 is to seek to understand the haan experience in both personal and social encounters psychologically.

### CHAPTER 3

#### Psychological Perspectives on the Haan Experience

For Koreans, haan is a particular state or phenomenon of emotion or feeling of the Korean personality. As stated in the Introduction, a part of the aim of this dissertation is to seek a psychological understanding of haan state or phenomenon. Thus, the goal of this chapter is to explore the psychological perspectives on the haan experience of the Korean people. In so doing, it will seek to explore first the haan experience from a Korean psycho-cultural perspective and then from a Western psychological view from the perspective of Carl Jung in particular.

This chapter is to address two main questions: (1) How do the Korean people understand the haan experience psychologically and culturally? and (2) How can Westerners possibly understand the haan experience of the Korean personality psychologically from the perspective of Carl Jung in particular?

#### Haan Experience in a Korean Psycho-Cultural Perspective

The concept of the haan experience as an emotional state or phenomenon has long been with the Korean people throughout the centuries in their history, but it is

virtually impossible to trace the beginning of its usage historically. However, the usage of the word haan has been publically very prevalent in the contemporary society of South Korea, as the word haan has been publically popularized by the contemporary Minjung activists including poets, novelists, journalists, theologians, social scientists and others, particularly in the wake of the human rights movement in the 1970s and 1980s in South Korea. The Minjung theologians have been the first academicians who have focused the haan experience as a subject of their academic studies in the contemporary history in Korea.

In spite of the noble effort on the part of the Minjung theologians, there has yet been no trace of an attempt to study the haan experience psychologically from the behavioral scientists in Korea yet.

Even though Minjung theologians are clearly able to feel and know the haan experience empirically, they seem ineffective in articulating the psychological meaning of the haan experience clearly. There are three possible explanations for this ineffectiveness. The first is a contention of untranslatability of the haan concept from the Korean language to the English language; the second is possibly an idea that the haan concept itself is undefinable psychologically in the Korean language, and the third is a possibility that the Minjung theologians are not



equipped to describe or define the haan concept psychologically, since they are all theologians or biblical scholars.

At best, it appears that the Minjung theologians explain the meaning of the haan experience psycho-culturally. For example, Nam Dong Suh (or other Minjung theologians) has related story after story (called social biography) in order to explicate the haan experience of the Minjung.<sup>1</sup> In a similar fashion, the book entitled, The Haan of the Korean People [Hangukinui Haan]<sup>2</sup> in the Korean language was another example of a psycho-cultural approach to the subject of haan, in that the contents of the book consisted of the folk tales and myths of the Korean people. To illustrate this psycho-cultural approach to the study of the haan experience, let us examine one of the stories (social biography) explicated by Nam Dong Suh in his study of the haan experience of his Minjung. Suh relates:

In 1966 Mr. Chang Young-ho started the Y. H. Trading Company to produce wigs. At first there were only ten employees, but it grew to be a big export company in the nation. Within four years with 4,000 employees it became the 15th largest export company in the nation. In the year 1970, the company's net profit was 1.3 billion won. In the same year the president, Chang Young-ho, shifted most of the company's assets to New York

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<sup>1</sup>Nam Dong Suh, "Towards a Theology of Han," in Young Bock Kim, ed., Minjung Theology, 54-65. Further discussion on storytelling will be followed later in this chapter.

<sup>2</sup>Gyu Tae Lee, Hangukinui Haan [The haan of the Korean people] (Seoul: Seijon Press, 1980).

and started running a department store there. He did not pay off the 1.5 billion won debt of the Y.H. Company. The Y.H. Company received bank loans of W632,550,000 in 1974, W1,691,000,000 in 1975, W3,173,570,000 in 1977 and in 1979, W4,050,000,000 (total assets of 2.3 billion won); and the number of employees was reduced to 1,800. The daily wage for a female worker was 220 won in 1975. Some of the typical characteristics of modern Korean export businesses are special provisions for bank loans, tax exemptions, rapid expansion, low wages paid to workers, and the smuggling of capital out of the country.

The employees of Y.H. Trading Company learned the meaning and worth of struggle for human rights and justice in accomplishing two things. First, in successfully organizing in May 1975 the Y.H. Trade Union as a branch of the National Textile Trade Union. This involved much sacrifice and struggle. Second as a consequence of their actions and struggle they received their first 50% bonus on their pay. However, the harassment of the trade union increased; and the membership of the union decreased to 500 in 1978. When the chief of the union was taken by the Korean CIA on March 25, 1979, the union protested for her release by demonstrating for three days. Then the company announced that the factory would be closed down by the end of April. The workers rose up again from April 13 to 17 to fight not just for a raise in wages but this time for their very survival. That was the beginning of the Y.H. event.

The trade union faced various difficulties in the process of the fight, and finally, after experiencing many failures, on August 9th 200 women workers went to the New Democratic Party building to appeal to the government party to work out a fair solution. It was reported that a few leaders of the Korean civil rights movement and UIM intervened just before the workers went to the NDP building. Finally, at 2 a.m. on August 11, during a forced dispersal of the workers by a 1,000 strong police force, Miss Kim Kyung-sook (21 years old) was killed. The police sent the rest of the trade union members to their homes in the country.

Miss Kim was an executive committee member of the Y.H. Trade Union and was a leader in

initiating the demonstrations and rallies, composing and reading statements for appeals. According to the letter she left for her mother and younger brother, in her eight years of experience as a factory worker, she had had innumerable nosebleeds from exhaustion, and she sometimes worked three months without being paid. She had to live on, struggling with near-starvation, inadequate clothing, no heat in winter; and often she had only small 30-won cakes to eat for a meal. Feeling very frustrated at being unable to attend church services on Sunday, she recommended regular church attendance, Bible reading and theology as important for her brother; and she pleaded with her mother to believe in the power of the labor movement.

In the death of Miss Kim were concentrated not only the various contradictions of political and economic structures but hers seems to be a death which embodies the han of eight million Korean workers.<sup>3</sup>

Nam Dong Suh clearly identifies the story as a story of a haan experience of the Minjung. In this illustrative story, there is no trace of explicit expression or statement of the haan itself, but Nam Dong Suh construes the haan experience from the internal meaning of the story of the event. In point of fact, Suh characterizes the death of Miss Kim in the story as an embodiment of the haan experience of the Korean laboring Minjung. However, from another level, we may interpret the story as illustrating the psychodynamics of anger, frustration, resentment, and hostility or hatred at worst, and grief about the death of Miss Kim.

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<sup>3</sup>Ibid., 51-2.

Among many other types of stories on the theme of the haan experience of the Korean people are poems. For example, Nam Dong Suh says:

Among them, Yang Sung-woo's 'Slave Diary' contains many traditional and typical expressions about han. His view is that the han which has been absorbed into the bones and muscles of the people of the country ....<sup>4</sup>

With this remark, Suh quotes Yang's poem of haan as follows:

Even though you survive for a million years like  
worms in dying petals;  
I will look down, waving my hands in the air,  
being torn like a rag  
Even though you vanish as dew on a sword  
the blood scattered when you rolled and rolled;  
I will wet the scars of the swords, the gunshot  
wounds, wet your stained hearts  
as a shower falling down in May.  
Even though you thrash without stopping  
like the sleet in mid-winter;  
I will shout out  
breathing as roots of grass  
which sleep not under the ground.

Do you hear, you poets,  
the thick voice which echoes to the end of the earth  
hitting the air with fists,  
fists from inside graves,  
sorrowful graves of 5,000 years?<sup>5</sup>

And, Suh concludes with this observation: "This is a persistent sort of han--insistent strong voices and the sobbings of grieving ghosts--which is captured well in this poem."<sup>6</sup>

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<sup>4</sup>Ibid., 58.

<sup>5</sup>Ibid., 58-9.

<sup>6</sup>Ibid., 59.

In point, the two illustrative accounts--one story of the Union workers' strike and one poem--do not show any explicit expression of the word haan, but rather demonstrate by their internal dynamics the meaning of their haan experience. These two illustrative accounts of the theme of haan suggest that the Korean psycho-cultural frame of reference is an effective tool to enable one to understand the haan experience of the Korean people better as it is often expressed in the forms of verbal and written stories.

From a psycho-cultural perspective, the psycho-cultural expressions that are most commonly related to the haan experience are: (1) hwa-poori [ 화풀이 ] (anger-acting out), (2) hwat-byung [ 화병 ] (fire-sickness), and (3) haan-poori [ 한풀이 ] (haan-acting out).

In terms of hwa-poori (anger-acting out), for the Korean people, haan is not definitely hwa-poori, but is remotely related to it. To explicate this relationship, we need first to define what hwa-poori is for Korean people. Linguistically, the wha-poori is made up of two words, namely, wha ( 禍 ) which means anger, and poori ( 풀이 ) which means acting out, unraveling or conscious or unconscious channeling of one's suppressed and repressed anger. In terms of the emotion of anger, the Korean people are culturally oriented to suppress anger or inhibited in expressing angry feelings in view of virtue of self-

restraint. Consequently, the Korean people are culturally oriented to express angry feelings indirectly or implicitly, especially in social relations. In this light, the Korean individuals are commonly displacing their anger to an entirely different person or object for the sake of conscious or unconscious unraveling or channeling or releasing of their suppressed and repressed anger. For instance, at worst, one may choose to seek revenge against the object/person of his/her anger for the sake of wha-poori.

Now, our question is, how does the haan experience relate to wha-poori? In searching of the answer to this question, it would be helpful to recall the haan account of the union workers' strike recited by Nam Dong Suh. There was definitely an angry feeling related to the mistreatment and abuse of the employees, including "Miss Kim." In essence, the labor union strike was an outer expression of anger against the Y.H. employer, but the strike can be conceived as expressed in the form of anger-acting out. And, this anger-acting out is certainly not the direct expression of the haan experience of the striking workers. However, as we closely examine the account of the incident, the unresolved angry feeling against the Y.H. employer has ultimately resulted in the haan experience by the death of "Miss Kim" on their behalf. From this observation, it is suggestive that anger-acting out is not an expression of

the haan experience, but becomes an initial expression of the emotion in the developmental stages of the haan feeling. To put it succinctly, anger initially attributes to the cause and development of the haan feeling.

Another important psychocultural expression related to the haan experience is hwat-byung ( 화병 ) (fire-sickness).<sup>7</sup> Literally, hwat-byung consists of two Chinese characters ( 火病 ), jointly pronounced together as hwat-byung. The first character, hwat means fire ( 火 ), and the second character, byung means sickness ( 病 ). Etymologically, the concept fire ( 火 ) is originally based on the principle of Chinese medicine.<sup>8</sup> However, for Koreans, as influenced by Chinese medicine, hwat-byung is related to the syndrome of sickness which is caused by

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<sup>7</sup>Different authors spell differently on "Hwat-Byung," or "Hwabyung" but they indicate the same thing or meaning. However, this author proposed hwat-byung as romanized as the word is pronounced in the Korean expression ( 화병 ).

<sup>8</sup>Young S. Kang, Oriental Medicine in Modern Practice (New York: Carlton, 1972), 32. Kang explains: "... and there are five primary substances, namely water ( 水 ), wood ( 木 ), fire ( 火 ), earth ( 土 ) and metal ( 金 ), known as the five elements of the earth which are in existence under the laws of ying and yang." According to Kang, heart, circulation-sex and triple warmer are all related to "fire." Ibid., 102.

It is generally believed that Chinese medicine is based on the five cardinal elements (of universe): fire ( 火 ), water ( 水 ), wood ( 木 ), earth ( 土 ), and metal ( 金 ).

For further discussion, refer to Keum-Young Chung Pang, Everyday Life, Health, and Illness of the Elderly Korean Immigrants: Cultural Construction of Illness, Ph.D. diss., Catholic University of America, 1984. (Ann Arbor: UMI, 1990), 39-67, 207-18.

one's anger. To put it another way, hwat-byung is anger-syndrome related to somatization.

In their cultural context, Koreans tend to somatize their suppressed or repressed anger, in contrast to Westerners who tend to psychopathologize their suppressed and repressed anger. This is to say that Korean people are culturally oriented to somatize their anger rather than to express it psychologically.

Now, the question is, what is hwat-byung like? What relation does it bear with the haan experience, which is the focus of this study?

To address the first question, we need to mention that several research studies have been done on hwat-byung by the medical field in recent years. It is important to acknowledge four principal authors on hwat-byung.<sup>9</sup> The first one is Si Hyong Lee, M.D., who became the first researcher on hwa-byung in Korea. His basic findings were:

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<sup>9</sup>Recent researchers all confirm that hwat-byung is a Korean culture-bound syndrome. To mention four principal researchers on the hwat-byung, the authors are:

a. Si Hyong Lee, "A Study on the Hwa-Byung (Anger Syndrome)," Journal of Korean General Hospital 1 (1977): 63-9.

b. Sung Kil Min, "A Study of the Concept of Hwabyung," Journal of Korean Neuropsychiatry Association 28, no. 4 (July 1989): 604-16.

c. Keum-Young Chang Pang, 222-46, 328-33.

d. Keh-Ming Lin, "Hwa-Byung: A Korean Culture-Bound Syndrome?" American Journal of Psychiatry 140, no. 1 (January 1983): 105-7.



1. More female adults than males are suffering from hwat-byung due to the family discords.

2. Hwat-byung is likely to be a Korean culture-bound syndrome.<sup>10</sup> The only variation is that Lee translated hwa to meaning hwa ( 禍 ), which means "anger" instead of the meaning of fire ( 火 ) from his Western dynamic perspective.<sup>11</sup>

The second author is K. M. Lin, M.D., a Chinese-American psychiatrist in America who did the first research on hwat-byung among the Korean immigrants in the United States. His main findings are:<sup>12</sup>

1. The Korean immigrants manifest hwat-byung syndrome;

2. The hwat-byung is likely to be a Korean culture-bound syndrome.

The third is Keum-Young Chung Pang, whose research on hwat-byung deals with twelve case studies found in the U.S. In her academic sociocultural approach, her conclusions basically were:

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<sup>10</sup>Si Hyong Lee, 63-9.

<sup>11</sup>As other research studies indicate, hwa ( 火 ) with a meaning of fire seems to be a correct rendering of the meaning of the term.

<sup>12</sup>Keh-Ming Lin, "Hwa-Byung: A Korean Culture-Bound Syndrome?," 105-7.

1. Hwat-byung is a "cultural resolution of emotional distress by somatization" predominantly among Korean women.<sup>13</sup>

2. Hwat-byung is "associated with disturbances in the seven emotions of happiness, sadness, depression, worry, anger, fright, and fear."<sup>14</sup>

3. Hwat-byung occurs when "the injured emotions accumulate in the body and become fire."<sup>15</sup>

And, the fourth author is Sung Kil Min, M.D., who with his associates has done the most extensive research on the hwat-byung syndrome in Korea in recent years. Min's latest research is done as late as the summer of 1989.<sup>16</sup>

In his latest research, Min offers a few findings that can be relevant to our understanding of what hwat-byung is like and ultimately to our understanding of its relationship to the haan experience. For this purpose, we shall review Min's latest article rather in details with a limitation within the scope of this dissertation.

In the English version of the abstract of his latest article, Min reports these findings:

Hwabyung (fire disease) is the term which has long been used by lay people in Korea for a

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<sup>13</sup>Keum-Young Chung Pang, 230.

<sup>14</sup>Ibid., 331.

<sup>15</sup>Ibid.

<sup>16</sup>Sung Kil Min, "Hwa-Byung: A Korean Culture-Bound Syndrome?," 604-16.

clinical disease ... The majority of patients with hwabyung were married women in middle or past middle age and of lower social economic and educational classes. Any etiologically related factors in family history and past history were not apparent. Hwabyung was found to be a chronic disease with a duration of about 10 years ... They ... were aware that their illness was of psychogenic origin, suggesting that Korean lay people are already familiar with concept of psychogenic or neurotic disorders.<sup>17</sup>

In this article, Min further reports that his clients with hwat-byung had visited "specialists, herb doctors and even a faith healer or shaman."<sup>18</sup> With this observation, Min also points out the possible causes of hwat-byung as he states:

The etiologically related life experiences reported by patients included chronic marital conflict with husband and in-laws, financial loss, poverty, a difficult life, other unfair social suffering and personality characteristics of themselves.<sup>19</sup>

Now speaking about the emotional symptoms, Min describes:

These life experiences caused complex emotional reactions characterized by annoyance, mortification, anger and hate. These emotional complexes had been incompletely suppressed as they were of real external origin in the patients' conscious level. Hwabyung seems to develop as these life experiences, characteristic emotional reactions and related adjustment problems are repeated and accumulated over a long period of time.<sup>20</sup>

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<sup>17</sup>Ibid., 606.

<sup>18</sup>Ibid.

<sup>19</sup>Ibid.

<sup>20</sup>Ibid.

And, he continues to describe somatic symptoms of hwat-byung in this way:

Hwabyung or hwa seems to be named for a combined state of those incompletely suppressed dynamic emotional reactions and their somatized physical states. These seem to symbolize the nature of fire, from which the term of hwabyung is derived, and the partial suppression of it. Accordingly, in addition to general neurotic symptoms such as anxiety, depressive syndrome, insomnia, indigestion, headache and other physical pains, the symptoms of hwabyung are also characterized by somatic symptoms such as chest oppression, sighs, heat or hot sensations, dry mouth, something pushing up in chest, palpitation, epigastric mass, talkativeness, loss of mind, and an impulsive wish to quickly get out of the house.<sup>21</sup>

And, as to the diagnosis and prognosis of hwat-byung and its relationship to the haan experience, Min makes important points as he states:

Diagnostically, depressive, anxiety and somatization disorders were most frequently observed. Many patients had two or more diagnoses. The prognosis seemed to be chronic and poor. The possible relationship between the psychopathology of hwabyung and so called hahn<sup>22</sup> which is known to be the unique traditional affective expression of Koreans, and the possibility that hwabyung can be a culture-bound syndrome in Korea was discussed.<sup>23</sup>

From Min's findings, we are able to make the following observations:

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<sup>21</sup>Ibid.

<sup>22</sup>It is interesting to notice that Min spells "hahn" for haan.

<sup>23</sup>Ibid.

1. Hwat-byung is prevalent among the female adults over 30 years and older;
2. The precipitating factors are related to family relations, social relations and personal loss and failures, etc.;
3. The symptoms of hwat-byung are both psychological --annoyance, mortification, anger, and hate, and somatical --"general neurotic symptoms such as anxiety, depressive syndrome, insomnia, indigestion, headache, and other physical pains ... chest oppression, sighs, heat or hot sensation, dry mouth, something pushing up in chest, palpitation, epigastric mass, talkativeness, loss of mind, and impulsive wish to get out of the house";
4. The duration of the hwat-byung patients is generally over 10 years;
5. The diagnosis of the hwat-byung is "depressive, anxiety, and somatization disorders," and the prognosis is "chronic and poor";
6. The hwat-byung is likely to be a Korean culture-bound syndrome; and
7. The hwat-byung is possibly related to the haan experience.

From these observations, we need to underscore two points, namely, the anger is definitely related to the hwat-byung, and the possible relationship between the hwat-byung and haan experience particularly.

In contrast to the latest findings by Min with his patients in Korea, it is important to see if there is any difference between the hwat-byung patients in Korea and in the United States. As previously noted, Keh-Ming Lin, a Chinese-American psychiatrist, has initiated his study on the hwat-byung patients among the Korean immigrants in the United States. From the observation of his three clinical hwat-byung patients, Lin has to say:

Despite the presence of psychological and behavioral symptoms such as insomnia, excessive tiredness, acute panic, morbid fear of impending death, and dysphoric affect, patients typically dwell more on their physical complaints, which include indigestion, anorexia, dyspnea, palpitation, generalized pains and aches, and the feeling that there is a mass in the epigastrium.<sup>24</sup>

Having observed the hwat-byung symptoms, Lin points out the uniqueness of the hwat-byung among the Korean people in contrast to other Asian cultures, and he states:

The tendency to somatize is also prominent in other Asian cultures and is not unique to Koreans. However, in Hwa-Byung the upper abdomen-lower chest is consistently identified as the primary site of the pathology by the patients, thus Hwa-Byung probably represents a folk illness specific to the Korean culture. It could be considered a culture-bound syndrome.<sup>25</sup>

Also, similar to Min's findings, Lin also reports that hwat-byung is "primarily a condition of women," and further

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<sup>24</sup>Keh-Ming Lin, 106-7.

<sup>25</sup>Ibid., 107.

makes this cultural interpretation as to the hwat-byung, as he discusses:

Semantically, Byung means "sickness," and Hwa simultaneously stands for two words: "anger" and "fire." In Western cultures, anger and fire may seem unrelated. However, the relationship between these concepts is familiar to most Asians. Traditional Oriental medical theories still exert considerable influence on health beliefs of Asians. "Fire" in Korean and Chinese cosmologies is one of the five basic elements (evolutionary phases) whose harmonious interactions, together with the maintenance of balance between ying (female, cold, dark, etc.) and yang (male, hot, light, etc.), are fundamental in matters of health and sickness. An excess in the fire element manifests behaviorally in expression of anger. Conversely, pent-up anger can disturb the fire element to such a degree that serious illness may appear.<sup>26</sup>

In light of the Asian cultural implications of hwat-byung, Lin points out "anger as a significant precipitating factor"<sup>27</sup> in hwat-byung, and he further observes that "suppressed anger commonly preceded the onset of Hwat-Byung."<sup>28</sup> And, in his final analysis, Lin concludes:

Hwa-Byung may be in certain cases a culturally patterned way for Korean patients suffering from major depression to express their distress through somatic symptoms.<sup>29</sup>

Now, relating to the depression, Lin recommends further research as he has to say:

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<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

<sup>29</sup>Ibid.

Further investigation is needed to determine the degree of overlap between Hwa-Byung as a culturally constructed illness category specific to Koreans, on the one hand, and major depression as a relatively cultural-free psychiatric diagnostic category, on the other.<sup>30</sup>

According to Lin's important clinical findings, we can make the following observations:

1. The Korean immigrants in the United States are found suffering from the hwat-byung syndrome like their counterparts in Korea;
2. The hwat-byung symptoms of Korean immigrants are very similar to that of the hwat-byung patients in Korea;
3. The most precipitating factor relating to hwat-byung is definitely anger, and the hwat-byung syndrome is more prevalent among the female Korean immigrants in the middle ages and over than male immigrants;
4. The hwat-byung is likely to be a Korean culture-bound syndrome; and
5. The hwat-byung is much related to the depression syndrome.

Lin's insights on anger as the most precipitating factor with the presence of psychological and behavioral symptoms and on the relationship between the hwat-byung and depression are especially relevant to our investigation of the haan experience among the Korean immigrants in the United States.

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<sup>30</sup>Ibid.



In sum, from their clinical findings, both Min and Lin are enabling us to understand what hwat-byung is like and how hwat-byung is possibly related to depression and haan experience of the Korean people. In short, the Koreans tend to turn their suppressed anger into externalized somatic symptoms of hwat-byung, whereas Americans tend to turn their suppressed anger into internalized psychopathological symptoms of depression.

Therefore, we can construe that the Korean people express their suppressed anger psychologically and behaviorally/somatically through either hwa-poori, or hwat-byung, or possibly haan-poori.

In this respect, our next focus is to probe further what haan-poori is like, and ultimately to describe what haan is like psychologically.

Because of the element of the suppressed anger in the haan experience, haan itself seeks to ventilate or release the sting of the suppressed anger. For Koreans, the conscious or unconscious efforts or behaviors for the ventilation or release of the dynamics of the haan are called haan-poori which is dynamically different from haan resolution.<sup>31</sup> The ultimate purpose/goal of haan-poori is

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<sup>31</sup>Robert C. Carson et al., Abnormal Psychology and Modern Life, 8th ed. (Glenview: Scott, Foresman, 1988), 65. The authors define "Acting Out" as "Engaging in antisocial or excessive behavior without regard to negative consequences as a way of dealing with emotional stress."

"the resolution of the haan."<sup>32</sup> Literally, poori ( 풀이 ), which is strictly a Korean expression, connotes playing out, acting out, resolving out, releasing out, unravelling. Haan-poori is either done consciously for the sake of the resolution of the haan or unconsciously for the sake of releasing or ventilating the sting of the dynamics of the haan.

However, in general, haan-poori denotes an idea of "acting out" close to the meaning of "the overt manifestation of feelings and impulses through behavioral acts rather than verbalization."<sup>33</sup> In fact, the haan-poori is basically action-oriented in its manifestation.

At this point, Andrew Sung Park, as a Minjung theologian in the United States, uniquely postulates an alternative two-fold way of haan-poori, namely, (1) awakening, and (2) disentanglement<sup>34</sup> which are similar to the American feminist perspectives of consciousness-raising and involvement in social change.

For awakening, Park identifies the three basic sources of oppression and injustice for the societal or collective haan including patriarchy relating to sexism, hierarchy

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<sup>32</sup>Andrew Sung Park, "Theology of Han," 52. Here Park equates "Han Poori" mistakenly with "the resolution of Han."

<sup>33</sup>Irene Goldenberg and Herbert Goldenberg, Family Therapy, 2nd ed. (Monterey, Ca.: Books/Cole, 1985), 326.

<sup>34</sup>Andrew Sung Park, "Theology of Han," 52.

relating to classism, and foreign intervention relating to neo-colonialism and nationalism.<sup>35</sup> For disentanglement, Park differentiates between conscious haan and unconscious haan.<sup>36</sup>

For Park, haan-poori is "to awake to one's own surroundings and to discover the causes of Han is the first step toward the resolution of Han."<sup>37</sup> According to Park, "the next step is disentanglement."<sup>38</sup> And he further explains:

This step starts from envisioning. A vision is the rudder to transmute Han into positive energy. Without a vision, the Minjung may seek revenge and the destruction of society. With a vision, the Minjung are able to confront the reality of Han-causing elements. Confrontation is the courage to face reality rather than escaping from it.<sup>39</sup>

Park believes that "through confronting the roots of Han, the Minjung come to the stage of disentanglement."<sup>40</sup> And, he importantly differentiates disentanglement between "conscious Han" and "unconscious Han."<sup>41</sup>

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<sup>35</sup>Ibid., 52-7.

<sup>36</sup>Ibid., 57-9.

<sup>37</sup>Ibid., 57.

<sup>38</sup>Ibid.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

Further, for the haan-poori of conscious haan, Park believes that "confronting Han-causing problems with a vision can resolve both personal and collective conscious Han."<sup>42</sup> Here, unlike other Minjung theologians, Park at least attempts to acknowledge a need of haan-poori for the personal haan. For this point, Park suggests that "at a personal level, a vision of reconciliation, reunion, or the restoration of broken relationships enables a Han-brooding person to confront Han-causing situations and change them."<sup>43</sup> For personal conscious haan-poori, Park concludes:

In the middle of transforming Han-causing circumstances, one will experience the disentanglement of Han, burning Han as transforming fuel.<sup>44</sup>

With his haan-poori of the personal conscious haan, Park also speaks of the haan-poori of the conscious collective haan in another way. He states:

At a collective level, a vision of a new society empowers the Minjung to confront and transform the causes of the Minjung's Han-patriarchy, hierarchy, foreign intervention, etc.<sup>45</sup>

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<sup>42</sup>Ibid., 58.

<sup>43</sup>Ibid.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

As Park thinks that the vision of a new society is the key for the haan-poori of the conscious collective haan, he explains:

A new society in Korea is a Hanless society. A Hanless society, in concrete terms, can be the country of democracy, independence, reunification, and egalitarianism. A Hanless society is the community in which the Minjung determine their own destiny and cooperate to actualize the potentialities of each other.<sup>46</sup>

Envisioning the haanless society, Park concludes this way:

As the Minjung are involved in transforming the present society to the visualized Hanless society, they are able to experience the resolution of Han.<sup>47</sup>

In point, Park envisions a new relationship and the haanless society as the key for the haan-poori of the personal and collective conscious haan. In addition, he speaks of unconscious haan for both personal and collective levels, as he further describes:

While transformation is the key word for resolving personal or collective conscious Han, transcendence is an essential notion for disentangling personal or collective unconscious Han. The unconscious Han of the Minjung cannot be resolved by eliminating the Han-causing elements alone. The damaged spirit of the Minjung needs to be healed in depth. To resolve the unconscious Han of a victim, the recollection of a Han-causing incident is indispensable.<sup>48</sup>

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<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid.

For unconscious haan-poori, Park points out the recollection of the haan incidence as essential and necessary. With this recollection, he further explains:

This careful replay helps the involved people confront the reality of the tragedy and seek positive ways to invest the energy of Han. Unraveling the full story of the tragedy, the grieving family begins to recognize their Han (confrontation) and use the painful experience of Han to prevent such a tragic event from occurring again (vision).<sup>49</sup>

And, Park concludes:

The process of the recognition of Han and the positive attitude in using Han-energy will lead them to the point of transcendence and the disentanglement of Han.<sup>50</sup>

In addition, it is important to note Park's idea of transcendence in the unconscious haan resolution. Here is what Park has to say:

The point of transcendence can be attained when the grieving people realize their irretrievable situations and embrace their Han ... The people's Han begins to be dissolved at the point of transcendence. The transcendent point is the moment at which one realizes one's own limitations and possibilities at the same time.<sup>51</sup>

Nevertheless, it is important to observe that Park does not differentiate in his scheme of the haan-poori between the unconscious personal and collective haan, as he attempted for the conscious personal and collective haan.

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<sup>49</sup>Ibid.

<sup>50</sup>Ibid.

<sup>51</sup>Ibid., 58-9.

With the identical approach, Park attempts to explain further:

If Han-causing incident is irrevocable ... unraveling the story of Han leads to the point of transcendence and to the dissolution of Han. If a Han-causing incident is removable, only participation in the transformation of the situation brings forth the point of transcendence and the disintegration of Han.<sup>52</sup>

Here, Park points out the transcendence in the case of "irrevocable" Han-causing incident, but repeats transformation in case of the "removable" haan incident.

And he adds:

Only when the Minjung take part in transforming Han-causing elements will they experience the dissolution of their unconscious Han in the process via transcendence.<sup>53</sup>

In essence, for conscious haan, Park suggests transformation of the haan-causing incidents with a vision, and, for unconscious haan, he suggests transcendence with a recollection. Although Park has introduced basically the two ideas, namely, an idea of confrontation/transformation for conscious haan, and an idea of recollection/transcendence for unconscious haan, all these ideas for the haan-poori are basically speculative in their origin and still need to be tested and validated with further clinical or empirical studies on the subject.

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<sup>52</sup>Ibid., 59.

<sup>53</sup>Ibid.

Also, at this point, it is worth mentioning briefly two other significant ways of haan-poori which were suggested by other Minjung theologians. They are David Kwang-Sun Suh's idea of shaman and Younghak Hyun's idea of traditional mask dance as their ways of haan resolution. In point, according to Suh, shaman is considered as "a symbol of the han of the common people."<sup>54</sup> At the same time, Suh observes that, "she is a great artist and a heroic person who takes care of the han of the Minjung."<sup>55</sup>

It is further noted:

But this contemporary storyteller makes the shaman resolve her han through more than a shaman's rite. She resolves her han through an act of vindication.<sup>56</sup>

Also, Suh further contends that shaman's rites are generally "limited to dealing with han on the personal level."<sup>57</sup> From another level, Andrew Sung Park makes this observation:

For example, in the Han Poori of a drowned victim, the shaman replays the process of drowning step by step, demonstrating to the bereft family the way the victim died. This careful replay helps the involved people confront the reality of the tragedy and seek positive ways to invest the energy of Han.<sup>58</sup>

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<sup>54</sup>Yong Bock Kim, ed., 58.

<sup>55</sup>Ibid.

<sup>56</sup>Ibid.

<sup>57</sup>Ibid.

<sup>58</sup>Andrew Sung Park, "Theology of Han," 58.



Here, we are reminded of the psychological effect of the haan-poori from the acting/rites of the shaman. In fact, the shaman is basically acting out in the form of her ritual activities.

In addition, to the shaman as the agent of the haan-poori, as previously discussed, Younghak Hyun discovers an innovative approach of the Korean mask dance as a means of haan-poori. In essence, Hyun points out the idea of "a critical transcendence" as an effect of the haan-poori which is allegedly inherent in the Korean mask dance.

At this juncture, a discussion on the psychotherapeutic effect inherent in the dance-movement which has relevance to the mask dance is very useful and relevant. In fact, Arlynore Stark introduces the dance-movement therapy as one of the contemporary new therapies. For example, in her article, "Dance-Movement Therapy,"<sup>59</sup> Stark first traces the historical root of the dance-movement therapy:

Dance-movement therapy is a form of psychotherapy that uses the body and its movement patterns to achieve therapeutic goals. The roots of dance-movement therapy extend to ancient times, when dance was used by primitive societies as communication. Through the dance, societal values and norms were passed down from generation to generation, thus reinforcing survival mechanisms of the culture rites of passage.<sup>60</sup>

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<sup>59</sup>Abt and Stuart, eds., 308-24.

<sup>60</sup>Ibid., 309.

With this keen observation about the trans-historical nature of the traditional dance, Stark points out the effect of the dance-movement, as she states:

Moving together to a common rhythm during ritual dance fostered the development of unity and harmony. For the individual, dance can stimulate and gave form to feelings, conflicts, and fantasies.<sup>61</sup>

Stark further adds:

It is the expressive and communicative aspect of dance, the direct sharing of emotions on a pre-verbal and physical level, while moving together to a common rhythm, prevalent in primitive societies ....<sup>62</sup>

And, she points out that "the feelings of unity and harmony that emerge in group dance rituals provide for empathic understanding between people."<sup>63</sup>

In this light, she also mentions that dance-movement "fosters a consciousness of self,"<sup>64</sup> and Stark points out:

Movement itself changes sensations. These ever-changing physical sensations are often sharpened in dance. They provide the basis from which feelings emerge and are expressed. That which has been at a pre-verbal and unconscious level becomes crystallized into a direct feeling and personal experience.<sup>65</sup>

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<sup>61</sup>Ibid., 307.

<sup>62</sup>Ibid., 309.

<sup>63</sup>Ibid.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid.

Also, in this dance movement, it is thus understood that "psychological and physical processes are interrelated."<sup>66</sup> In this respect, Stark further elaborates that in developing "body-mind awareness," the dance-movement is:

To foster integration in the body, thus leading to a feeling of wholeness and aliveness for the individual; to utilize movement and dance as a means of experiencing and expressing the full range of feelings.<sup>67</sup>

In fact, in this view of interrelationship, it is noted that the dance-movement therapy believes that "the soma and the psyche are interrelated; changes in emotional feeling, cognition, and behavior effect changes in each of the other areas."<sup>68</sup>

All in all, Stark has provided us with important insights regarding the psychological effects of the dance-movement. In fact, her insights confirm the assertions of the psychological effects of the shaman and the mask dance as a means of haan-poori for the Korean people.

In sum, we have briefly attempted to review the haan experience and the cultural ways of the haan resolution from the Korean indigenous psycho-cultural perspective.

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<sup>66</sup>Ibid., 310.

<sup>67</sup>Ibid.

<sup>68</sup>Ibid.

And, against this Korean indigenous psycho-cultural understanding of haan, we need to proceed to probe the haan experience from a Western psychological perspective, namely in view of Carl Jung.

Haan Experience in a Western Psychological  
Perspective: Carl G. Jung

It may perhaps be in order to offer some rationales for the choice of Carl G. Jung for the discussion on the haan experience. It is a truism that Jung has not shown in his voluminous works any trace of his cross-cultural understanding of the haan experience of the Korean people or any other Asian peoples. Nevertheless, among many Western psychological theorists is Carl G. Jung who seems to be an appropriate choice for the relevance to the study of the haan experience of the Korean people. To explain the rationales, the first is based upon the fact that Carl G. Jung has not only shown his keen sensitivity to the Asian cultures, but also integrated the Asian cosmological and psychological understandings in his writings.<sup>69</sup> The second rationale is based upon a personal

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<sup>69</sup>Refer to Carl G. Jung, Psychology and Religion: West and East, trans. R. F. C. Hull (New York: Pantheon, 1958), 475-609. For example, Jung observes, "It is perhaps not superfluous to mention that the East has produced nothing equivalent to what we call psychology, but rather philosophy or metaphysics ... Thus the word "mind," as used in the East, has the connotation of something metaphysical." (p. 475)

postulation that Jung's basic understanding and analysis of human nature is much closer to the understanding of the nature of the Korean personality in general. Commonly, Jung's two types of personality, introverts and extroverts, are often applicable to Korean personality types. Since the Korean culture is basically a "suppressive culture" like other Asian cultures, a majority of the Korean people fall into the category of Jung's type of "introverts," although an unidentifiable percentage of Korean population also carry the personality traits of "extroverts." It is interesting to note that Koreans in the United States are generally stereotyped as "introverts" by the standards of the dominant culture.

With regard to the difference in the psychological understanding between East and West, Jung writes:

Even a superficial acquaintance with Eastern thought is sufficient to show that a fundamental difference divides East and West. The East bases itself upon psychic reality, that is, upon the psychic as the main and unique condition of existence. It seems as if the Eastern recognition were a psychological or temperamental fact rather than a result of philosophical meaning.<sup>70</sup>

With this observation, Jung further states in reference to "introverts" and "extroverts":

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<sup>70</sup>Ibid., 481.

It is a typical introverted point of view, contrasted with the equally typical extroverted point of view of the West. Introversion and extroversion are known to be temperamental or even constitutional attitudes which are never intentionally adopted in normal circumstances ... Introversion is, if one may so express it, the "style" of the East, an habitual and collective attitude, just as extroversion is the style" of the West.<sup>71</sup>

However, in terms of a value judgment one against the other between these two styles, Jung clarifies:

Introversion is felt here as something abnormal, morbid, or otherwise objectionable. Freud identifies it with an autoerotic, "narcissistic" attitude of mind. He shares his negative position with the National Socialist philosophy of modern Germany, which accuses introversion of being an offense against community feeling. In the East, however, our cherished extraversion is depreciated as illusory desirousness, an existence in the samsāra, the very essence of the nidāna-chain which culminates in the sum of the world's sufferings.<sup>72</sup>

With this cross-cultural perspective, Jung warns:

"Anyone with practical knowledge of the mutual depreciation of values between introvert and extrovert will understand the emotional conflict between the Eastern and the Western standpoint."<sup>73</sup>

At another level, according to Jung, the basic structure of the individual psyche includes: (1) a psychodynamic self which includes activities of a personal

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<sup>71</sup>Ibid.

<sup>72</sup>Ibid.

<sup>73</sup>Ibid.

and a collective conscious, (2) complexes, (3) the ego, and (4) archetypes.<sup>74</sup> A graphic description of Jung's complex structural system seems to clarify our understanding of Jung better, as Figure 3 shows.

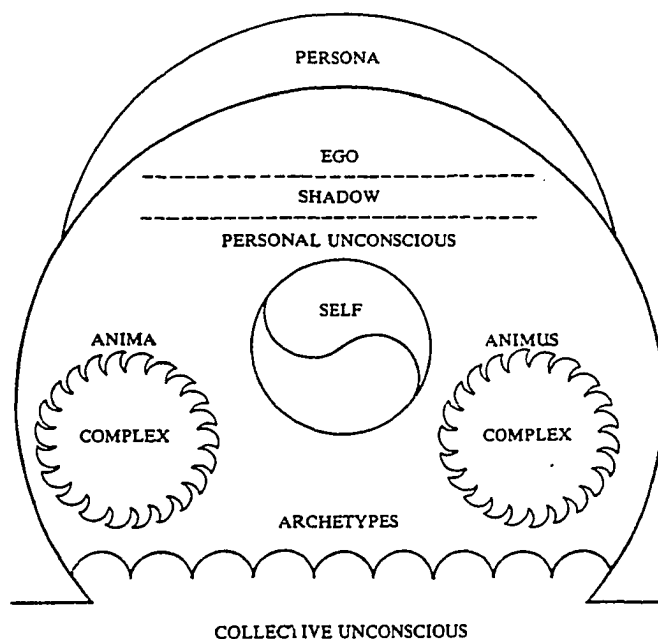


Figure 3: The Jungian View of the Structure of the Psyche.

From Pastoral Counseling Across Cultures, by David W. Augsburger. © 1986 David W. Augsburger, p. 297. Used by permission of Westminster/John Knox Press.

In light of the basic structure of the individual psyche, and in the interest of the study of the haan

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<sup>74</sup>Raymond J. Corsini, ed., Current Personality Theories (Itasca, Ill.: Peacock, 1977), 89.

experience, it is important to understand Jung's idea of individuation. Howard Clinebell, from his growth therapy perspective, observes:

Jung called the proces of moving toward wholeness "individuation." He wrote: "Individuation means becoming a simple, homogeneous being and, in so far as 'individuality' embraces our inner most ... and incomparable uniqueness, it also implies becoming one's self...."<sup>75</sup>

In this regard, Clinebell rightly points out "individuation" as "'coming to self-hood' or 'self-realization.'"<sup>76</sup>

As Clinebell observes Jung, while the ego is understood to be "the center of consciousness," the self is to be "the integrating center of the whole personality."<sup>77</sup> As he further quotes Jung, Jung states that "the driving force ... seems to be in essence only a urge toward self-actualization."<sup>78</sup> In this regard, it is noted that "the process of wholeness involves the harmonious integration of

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<sup>75</sup>Howard Clinebell, Contemporary Growth Therapies (Nashville: Abingdon, 1981), 92-3.

<sup>76</sup>Ibid., 93.

<sup>77</sup>Ibid., 92.

<sup>78</sup>Carl G. Jung, Two Essays on Analytical Psychology (New York: World, 1988), 193-94, as cited by Howard Clinebell, Contemporary Growth Therapies, 92.



all aspects of the personality,"<sup>79</sup> as it is also observed that "wholeness involves the union of the opposites."<sup>80</sup>

From Jung, it can be concluded that human beings have an innate need to grow for self-actualization and wholeness, as Clinebell rightly pointed out. In this individuation, Jung understands that "personality growth occurs throughout the entire life cycle and can be accelerated by the individuation process in later life."<sup>81</sup> In Jung, Clinebell notes that one's individuation process involves the "four general dimensions of the process," namely, the "persona," the "shadow," the "soul images," and the "self."<sup>82</sup>

Briefly, the persona is generally understood to be the social roles that each individual takes on in dealing with one's outer world. Raymond Corsini quotes Jung:

The persona ... is a complicated system of relations between individual consciousness and society ... to make a definite impression upon others and ... to conceal the true nature of the individual.<sup>83</sup>

In this view, in essence, the persona is a social mask which attempts internally to balance both positive and

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<sup>79</sup>Clinebell, Contemporary Growth Therapies, 93.

<sup>80</sup>Ibid.

<sup>81</sup>Corsini, ed., Current Personality Theories, 99.  
Also, Clinebell, Contemporary Growth Therapies, 99.

<sup>82</sup>Clinebell, Contemporary Growth Therapies, 93.

<sup>83</sup>Corsini, ed., Current Personality Theories, 111.

negative aspects for the individual's wholeness. In this way, the persona is considered to be "necessary life ego-defenses in the normal life and can be maladaptive."<sup>84</sup>

The shadow is another important concept for us to consider from Jung's system. It is generally understood that the shadow is a rejected part of one's personality, which is usually perceived to be in conflict with the persona. According to Jung, one calls "the area of the mind the shadow, a global term with both personal and transpersonal connotations."<sup>85</sup>

It is further noted that:

... The shadow can be considered the archetypes of primary evil or moral "badness." The concept of shadow, however, need not be restricted to evil or to fantasies contrary to superego demands (repressed for the sake of ego ideals); it can refer simply to whatever natural potentials are underdeveloped and relatively undifferentiated in the psyche.<sup>86</sup>

In another sense, Clinebell explains that "repressed memories and desires become organized around the shadow, forming a hidden, negative self, which is the shadow of our ego."<sup>87</sup> Further, he notes that "as long as the shadow is repressed and unrecognized it tends to be projected onto

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<sup>84</sup>Ibid., 90.

<sup>85</sup>Ibid.

<sup>86</sup>Ibid.

<sup>87</sup>Clinebell, Contemporary Growth Therapies, 93.

others (as in scapegoating) ....<sup>88</sup> However, it is important to note from the growth therapy perspective, as Clinebell further discusses:

Although in dreams the shadow often appears as a dark, primitive, or repellent figure, it is a potential source of spontaneity, instinctual energy, and creativity. As the shadow becomes conscious in therapy, the rejected parts of ourselves are reclaimed, causing it to lose much of its dangerous quality and its ability to dominate the inner life.<sup>89</sup>

As observed, the shadow is basically the negative and darkside of individual's personality; however, it is also believed that if an individual claims and owns the shadow, it enhances one's growth and wholeness. Therefore, Jung's shadow (satanic) is never "dismissed as simply unwanted and valueless."<sup>90</sup> Therefore, it is further stated:

The shadow is given some positive value, even mobility in terms of its ability to activate oppositional tensions that facilitate growth through the symbolic process which aims at achieving ultimate integration and wholeness: completeness, not projection.<sup>91</sup>

From Clinebell's growth therapy perspective, another important growth stage of individuation is "to confront one's "soul image," anima or the animus. In Jung, individuals are conceived to have contrasexual aspects of

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<sup>88</sup>Ibid.

<sup>89</sup>Ibid, 93-4.

<sup>90</sup>Corsini, ed., Current Personality Theories, 101.

<sup>91</sup>Ibid.

personality, namely anima and animus. In general, the contrasexual aspects--anima in male and animus in female--are often ignored and rejected at times. Consequently, individuals tend to lack androgynous wholeness of one's personality. The contrasexual aspects are further described:

Two part-personalities frequently encountered in dreams, visions, literature, male-female interaction, analytical treatment, and myth are the contrasexual archetypes of the anima and animus; the inherited potential carried by a man to experience the image of woman (his anima), and in a woman the experience of man (her animus).<sup>92</sup>

Now in terms of its original, it is so conceived that:

... anima and animus are derived from the inherited collective images of man and woman, as well as the latent masculine and feminine principles found in all individuals who are ... assumed to be fundamentally bisexual.<sup>93</sup>

For instance, in the case of man, as Jung is quoted to say:

The unconscious of a man contains a complementary feminine component which takes the image of a woman; "An inherited collective image of woman exists in a man's unconscious, with the help of which he apprehends the nature of woman."<sup>94</sup>

However, in the case of man's repression of his feminine nature, a negative impact is also encountered, as it is observed:

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<sup>92</sup>Ibid., 95.

<sup>93</sup>Ibid.

<sup>94</sup>Ibid.

When a man has repressed his feminine nature, undervalued feminine qualities with contempt and neglect, or conversely has identified with his anima image, he is cut off from his own creativity and wholeness.<sup>95</sup>

Furthermore, it is believed that "The anima is expressed in projection upon woman and in creative process involving fantasies."<sup>96</sup>

As Clinebell rightly observed, there is a significant growth perspective in Jung's idea of the contrasexual aspects of individual personality as well. As Clinebell notes, it is thus concluded that "when we reclaim rejected anima or animus, we can be more whole, androgynous people."<sup>97</sup>

Now, speaking about Jung's idea of self, as noted earlier, the self is the integrating center of the personality. For this respect, Jung is understood that:

Jung's views of the self embrace two fundamental ideas: (1) innate potential wholeness of man, and (2) an ordering, integrating, and organizing archetype. According to the first view, the self system includes not only the ego but also the archetypes; various symbolic forms (e.g., mandala) represented this original state of wholeness and integration.<sup>98</sup>

Also, in this respect, Clinebell observes in Jung the self as "the time self which integrates nucleus of the

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<sup>95</sup>Ibid.

<sup>96</sup>Ibid.

<sup>97</sup>Clinebell, Contemporary Growth Therapies, 94.

<sup>98</sup>Corsini, ed., Current Personality Theories, 92.

whole personality, conscious and unconscious,"<sup>99</sup> and quoting Jung, he adds this that "the self is the divine spark, the image of God within each person."<sup>100</sup>

Further, he infers the self as the vital truth--"that there is a dimension of transcendence in us human beings and that we are whole only when this dimension becomes the center of our personhood."<sup>101</sup> In this respect, the self is rightly understood to be the center of the whole personality and to remain to be hidden in the unconscious. And, according to Jung, the self as the divine spark (imago dei) becomes the source for our spiritual growth, which is the center of one's wholeness.

As we have briefly reviewed the basic four dimensions of the individuation process, including the persona, the shadow, the soul images, and the self, Jung's view of the collective unconscious provides another significant bearing in terms of the individuation. According to Jung, the collective unconscious is understood to be the deepest level of one's personality in which the memories, symbols, and histories, etc., are all deposited. For Jung,

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<sup>99</sup>Clinebell, Contemporary Growth Therapies, 94.

<sup>100</sup>Ibid.

<sup>101</sup>Ibid., 95.

"personality is influenced by the existence and potential activation of a collective transpersonal unconscious."<sup>102</sup>

In this collective unconscious, Jung differentiates personal unconscious in another way in that "painful experiences, anxiety-laden fantasies, feelings and thoughts unacceptable to the ego and the superego"<sup>103</sup> all remain here. In the personal unconscious, it is held that "here they remain repressed, suppressed, isolated, denied, "forgotten," split-off, and dangerously unrecognized by the ego consciousness."<sup>104</sup>

And, in view of the collective unconscious, Jung is believed to discover "motifs which could not be attributed to individual experiences alone."<sup>105</sup> As Jung is observed to discover "the importance of the transpersonal psyche,"<sup>106</sup> it is further viewed that:

The psyche and the unconscious cannot be understood without a consideration of the interpenetration of sociocultural, personal and archetypal (transpersonal) forces.<sup>107</sup>

In view of the transpersonal nature, Clinebell also makes this observation about Jung:

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<sup>102</sup>Corsini, ed., Current Personality Theories, 89.

<sup>103</sup>Ibid.

<sup>104</sup>Ibid., 90.

<sup>105</sup>Ibid., 89.

<sup>106</sup>Ibid., 93.

<sup>107</sup>Ibid.

... within us a deep level where we are not alone but instead are somehow related to the whole of human kind, history, and nature ... Opening ourselves to this transpersonal dimension of ourselves can enhance the sense of meaningful relatedness to the whole ecosystem.<sup>108</sup>

He further explains that "the archetypal images of the collective unconsciousness can be understood as universal symbols of our common human experience."<sup>109</sup>

Here, for Jung, archetypal image is viewed as "an activated, transpersonal nucleus of any emotionally charged complex that is symbolically filled out by collective conscious cultural experience and shared symbolic representations."<sup>110</sup> On the other hand, archetypes are also understood to be "an innate capacity of the mind to appreciate core emotional human experiences in nearly universal ways accumulated during the experience of ancestors."<sup>111</sup>

In terms of the archetypal image, it is also further explicated as follows:

Endless repetition has engraved these experiences into our psychic constitution, not in the forms of images filled with content, but at first only as forms without content, representing merely the possibility of a certain type of perception and action ... They are found in dreams, literature,

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<sup>108</sup>Clinebell, Contemporary Growth Therapies, 95-6.

<sup>109</sup>Ibid., 95.

<sup>110</sup>Corsini, ed., Current Personality Theories, 433.

<sup>111</sup>Ibid.



religious mythologies, art forms, symptoms, and  
so on ....<sup>112</sup>

All in all, it is important to note that as Clinebell observes, in terms of the collective unconscious, "dream is the major form of communication from the unconscious, and the message from the unconscious, luring us toward greater wholeness."<sup>113</sup> In this respect, while believing that "the unconsciousness is a great repository which can be used for good or for ill,"<sup>114</sup> Clinebell further points out in Jung that "the unconscious is the source from which religious experience flows."<sup>115</sup> For Jung, it is also believed that "spiritual growth is a central, indispensable dimension of all movement toward wholeness."<sup>116</sup> As it is viewed that for Jung, religious need is universal and an "innate instinct in all human being,"<sup>117</sup> as Clinebell points out, religion can help us "to balance the overpowering influence of objective "reason" and internal reality," and "giving us a point of reference that transcends society."<sup>118</sup>

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<sup>112</sup>Ibid., 94.

<sup>113</sup>Clinebell, Contemporary Growth Therapies, 96.

<sup>114</sup>Ibid., 95.

<sup>115</sup>Ibid., 96.

<sup>116</sup>Ibid., 97.

<sup>117</sup>Ibid.

<sup>118</sup>Ibid., 98.

In point, for Jung, "it is the nonrational, mythical, symbolic, and mystical aspects of religions that are healing and growth producing,"<sup>119</sup> according to Clinebell's growth therapy perspective.

We have reviewed Jung's psychological views in a limited way. Now, we need to look at the haan experience from the psychological insights of Jung.

As individuation is the individual's innate drive for self-actualization and growth for wholeness, Jung's individuation provides ways to understand the haan experience individually or collectively. Namely, the haan of the individuals and the Minjung is conceived to be an innate voice and drive for self-actualization and community-actualization toward human and community wholeness. In an effort to achieve individuation, for Korean individuals and community, the haan is a natural and innate voice and urge in the state of brokenness and incompleteness toward the self and community actualization for wholeness. In this sense, the haan as an innate striving and inner voice for human wholeness and growth is significantly heeded in the minds of the Korean personality and community in general.

Also, in view of the persona, the haan is a social expression to reclaim the ignored and rejected aspect of

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<sup>119</sup>Ibid.

social roles and functions against the oppression and injustice. In the persona, the haan can be a social outcry for social justice and human rights in the Korean individuals against the individual and societal deprivations which have been long suppressed and repressed. In a sense, the haan, via the persona, is an external and social protest of the Korean individuals against the social and individual injustice. It can be a social expectation and demand for the correction and elimination of the imbalance of individual and social justice toward individual and societal wholeness.

In this sense, the haan in the view of the persona can be translated into a social voice and action as "a personal being"<sup>120</sup> or as "a social being"<sup>121</sup> for the sake of the individual and collective wholeness.

Next, relative to the shadow, the haan is the inner dynamics in the form of the shadow in the Korean personality in which the Korean individuals have deeply suppressed and repressed their dark sides. In haan, the Korean individuals own and reclaim the dark side/force of the repressed haan as their own need and want for human and societal wholeness. As the haan, via the shadow, is openly

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<sup>120</sup>Rom Harré, Personal Being (Cambridge: Harvard University Press, 1984), 23-7.

<sup>121</sup>Rom Harré, Social Being (Totowa, N.J.: Littlefield, Adams, 1979), 10-36.

reclaimed, it becomes culturally acceptable and is translated into the positive, vital force for individual and collective wholeness and growth. However, it is important to note that even when the haan is openly reclaimed by the individual, it can turn into a destructive force of revenge or destruction toward the object of the individual or collective haan. In order to safeguard against a potentially destructive course, the haan in the state of the shadow must be consciously owned and integrated. This owning and integrating approach may appear to be similar to a Buddhist concept of daan (cutting off) as advocated by the Minjung poet, Chi-ha Kim, but it is different because "daan of haan" (the cutting off of haan) is not a solution by an external force or approach, but rather a solution by an internal force or approach by psychologically "undoing"<sup>122</sup> or "emotional insulation."<sup>123</sup>

Soul image is another aspect of understanding the haan experience among the Korean people. From the view of soul image, the haan can be translated into the language of reclaiming the individual need of the other rejected or neglected side of personality, namely anima or animus. In

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<sup>122</sup>Robert C. Carson et al., 65. Here, "undoing" is defined as "atoning for or magically trying to dispel unacceptable desires or acts."

<sup>123</sup>Ibid., 64. Here, emotional insulation is understood as "reducing ego involvement by protective withdrawal and passivity."

the haan experience, the Korean individuals are in touch with their own inner feelings of having rejected or neglected the anima in the male or the animus in the female in terms of resolving their deep seated haan. In essence, the haan can be understood as an inner urge and striving for the fulfillment of one's androgynous wholeness and growth. Until reclaiming the anima in the male or the animus in the female, it is not likely that their haan may not be able to be resolved fully for their androgynous wholeness. In a sense, the haan is an internal and external effort to seek one's androgynous wholeness in Korean personality. In so doing, a male Korean individual needs to be aware of and own the inner vulnerable feelings in the form of haan as one's unfinished or thwarted/frustrated self-actualization and wholeness; at the same time, a female Korean individual also needs to be aware of and own the inner power in the form of self-assertions embedded in the animus in the female personality for the sake of the resolution of her long personally and historically repressed haan.

On a different level, the haan felt by the Korean personality can also be understood in the view of Jung's concept of the self. In terms of the self, the haan is considered to be an inner search for a true and authentic self toward one's self-actualization and growth for human wholeness. In this way, the haan can be the deepest voice

of the Korean individuals for the need and fulfillment of becoming an authentic and true self in the broken world, in harmony with the self, others and God as the "ground of being."

Finally and importantly, the haan can be significantly understood in light of the collective unconscious. The haan among the Korean people is generally understood not only in the personal and individual level, but also in the collective and transpersonal levels. In a sense, the Korean haan is not only a personal and individual's soul-voice but also a transpersonal and transcultural soul-voice found within the Korean individual psyche.

In this respect, the haan is understood to arise from three dimensions and six levels, namely, *within* individuals, *between* individuals, *within* a generation, *between* generations, *within* a nation/race and *between* nations/races.

The haan is the voice of the collective unconscious of the Korean individuals which speaks not only individual and interpersonal haan, but also the societal, generational, inter-generational and historical haan within the individual psyche.

In this sense, Jung's idea of the collective unconscious enables us to understand rightly the haan experience beyond the individual level and the

transpersonal and trans-cultural haan experience, too.<sup>124</sup>

And, there is a possibility of transnational/racial haan in the study of the haan experience.

All in all, it is an extrapolation that Jung's psychological insights in his theoretical system shed light on our understanding of the haan experience of the Korean personality psychologically better.

Thus far, as set in this chapter, we have briefly attempted to explore psychological perspectives and understandings of the haan experiences in all levels, first from the Korean indigenous psycho-cultural perspective and then from the Western psychological perspective, namely in view of Carl G. Jung.

#### A Practical Psychological View of the Haan Experience

What is haan really like practically? At this juncture, in a way of concluding this chapter by means of integrating and extrapolating all the significant points

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<sup>124</sup>Here, my view on Jung's collective unconscious contradicts Andrew Sung Park's understanding of Jung's idea of collective unconscious in relation to the haan. Andrew Sung Park states: "Unconscious collective is transmittable. When the Minjung experience suffering over many generations without release, they develop unconscious collective Han in their hearts and transmit it to their posterity. In Jungian terms, this is something like 'collective unconscious.' But, it is different because for Jung, the self is not only the center of but the whole circumference which embraces both conscious or unconscious; it is the center of consciousness. Unconscious collective Han is the racial abyss of psycho-somatic and pneumatic suffering experiences which has been deepened over many generations in the history of the Minjung." Andrew Sung Park, "Theology of Han," 51-2.

and insights that have been explicated in the whole discussion, it is here proposed to discuss a personal interpolation of this writer as to the psychological view of the haan experience in general.

First, as the word haan is commonly used among contemporary Koreans, haan is generally considered as a state of a particular emotion or feeling especially felt in the Korean intrapsyche. At the same time, the Korean indigenous Hân philosophical thinkers have recently attempted to explicate the haan as a part of the Korean mind.<sup>125</sup> Nevertheless, when the Koreans talk about haan, they generally think of one's emotional state or a particular psychological dynamics deeply seated in their intrapsyche. In point, speaking about the haan, they usually tend to point their fingers to their heart (feeling) instead of their head (mind). In this sense, haan is generally understood to be an affective state in contrast to hân idea as a cognitive state.

Second, haan feeling as defined in the Korean society originally connoted a negative aspect<sup>126</sup> of one's

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<sup>125</sup>Please refer to Jung's discussion on the Eastern understanding of mind vs. the Western understanding of mind in this chapter.

<sup>126</sup>As the word haan (恨) has its origin in the Chinese language, initial evidence indicates that the use of the word among Korea, China and Japan shows an interesting contrast. For example, for a Chinese person, the word haan (恨) connotes a state of animosity or enmity between two individuals. For a Chinese person, an antonym for haan is love (愛). In fact, the Chinese



intrapsychic state or dynamics analogous to between two feelings/emotions of anger and affection, for example. However, the word haan is being used with its expanded meanings, namely, pointing to (1) a state of unresolved animosity/enmity against another person or organization or group; (2) a state of unfulfilled or broken personal dream or wish, or a state of a loss of a most valuable person or possession or state in a lamenting heart (and spirit); (3) a state of psychological ultimate concern yet to be fulfilled or accomplished. In contrast to the usage of the word haan by the Chinese or Japanese cultures,<sup>127</sup> the Korean people have culturally adopted rather a wide, positive range of meanings of the word haan.

Third, in light of the various meanings of haan, it is easily contemplated that haan is a very important and significant emotional state of the Korean personality in

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person pronounces haan (恨) as heon or huion. However a Japanese person pronounces haan (恨) as urami (恨) in Japanese pronunciation. For Japanese, haan or urami connotes revenge in the interpersonal relations. An antonym for haan is forgiveness (容恕). Two approaches generally adopted by the Japanese culture for the ways of solving the haan or urami are either revenge in the spirit of righteous indignation or enduring the personal psychological insult/injury by means of inyok (忍辱).

<sup>127</sup>However, it is further noticed that the Chinese people have different words for two meanings; namely, yugam (遺憾) for an unfulfilled personal need/desire or broken dream, simwon (心願) for an unfulfilled wish or want yet to be fulfilled or achieved. Difference in this usage suggests further research on the haan in three Asian cultures as noted.

terms of understanding their psychological well-being. In fact, haan is a psychological expression and condition/state of the deeply-seated intrapsychic feelings and dynamics often embedded in the Korean personality which usually influence the direction and lifestyle of one's life goals in one's life cycle. For instance, when a Korean individual is asked of his/her haan, he/she is expected to reveal the deepest intrapsychic feeling and dynamic regarding what he/she has most valued and yet felt unfulfilled or deprived of in his/her past, present or future. To illustrate, "I have a haan for my dead mother" means that the lost mother is the most valued psychological experience/encounter in my emotional well-being from my past, and still remains as my most significant psychological/emotional hole yet to be filled up here and now. From a Western psychological perspective, it is a state of unresolved grief or unfinished business over the dead person, for instance. As another example, "I have a haan for my children in education" means that a most important wish in my present emotional state is to see my children successful in education. This haan is then oriented to the present life priority of achieving my goal. Or, "It will be a haan to me if I will be not able to see my father in his death bed." It means that a most significant emotional thing is to be present with my father in his death-bed in the future. Here, the haan is oriented

to the future. In point, the haan is oriented to the emotional well-being relating to the past, present, and future in the individual's life. All in all, speaking about one's haan is an emotional revelation of one's deepest psyche in terms of one's ultimate psychological concern.

Fourth, then, what causes haan? Haan can be caused and harbored by multi-level factors. It can be caused by oneself, by others, by the society or transmitted by others or culture or history. In point, the haan can happen to an individual in the following manners:

1. Haan is caused *within* an individual.<sup>128</sup> In this, individual haan can happen by self-imposition. An example is that a barren woman harbors her haan for pregnancy and a child in her life.

2. Haan is caused *between* individuals.<sup>129</sup> Haan is caused by interpersonal relationships. In this, an individual may be inflicted by another person in various ways. As a result, one inflicted may have haan toward the haan inflicting person.

3. Haan is also caused *between* an individual and a social group/system. It is in the case when an individual

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<sup>128</sup>"*Within* individual" means a psychology of an intrapsychic dynamics.

<sup>129</sup>"*Between* individuals" means a psychology of interpersonal or relations dynamics.

is inflicted and victimized by a social group/system. In this incidence, the haan can be either an individual haan when it is attempted to be dealt with in a personal/private way or a collective haan when it is dealt with in a collective way.

4. Haan is caused *between* generations. In this, one generation passes their haan to their next generation in two ways. One is, for example, that when a father had a haan in his life, he may pass on his haan to his own children in the spirit of the filial piety between father and son. In this case, the haan transmitted by the father to son either in an explicit or implicit manner usually remains a personal haan. On the other hand, the other is that one generation transmits its haan to the next generation by means of the stories. For example, the Korean generation suffered under the Japanese colonialism in Korea transmit their collective haan against Japan to their younger generation by every means. It can be a transgenerational haan.

5. Haan is also caused *within* a nation/race. In this case, irregardless of the generational difference, any Korean individuals may happen to embrace a haan that is caused by a national state of affairs. For instance, Koreans, young and old, have a national haan among a few for the reunification of the Korean peninsula today. This

national haan is definitely considered as a collective haan among contemporary Koreans.

6. Haan is caused *between* the nations/races. It is the case when one nation/race causes a haan experience to another nation/race. Typically, Korean people are often inflicted with their national haan by frequent foreign invasions into the land of Korea in the past. Similar to the haan transmitted from one generation to another, this international haan is also generally transmitted to the generations by means of oral and written histories. It is the haan of one nation/race against another nation/race as a result of suffering of one nation/race inflicted by another nation/race. Haan between the nations/races can also be possibly understood as the universal haan, according to Jung's concept of the collective unconscious.

According to the analysis of the multi-layer haan-causing factors above, there are two levels of haan--personal vs. public/societal or individual vs. collective; there are two dimensions of haan--conscious haan vs. unconscious haan; and, there are two aspects of haan--personally and collectively experienced haan vs. personally and collectively inherited haan.

Based upon the structural analysis of the haan above, it is observed that the Minjung theologians fall into the category of dealing with the haan *between* an individual and a social group/systems in the collective manner, *between*

the generations in the collective manner, *within* the nation/race, and *between* the nations/races. In this way, it is definitely a shortfall on the Minjung theologians to exclude in their theologization the haan within an individual, *between* individuals, *between* an individual and a social group/system in the personal/private manner, and even *between* the generations in the manner of one generation to the next generation in a private base, as already discussed previously.

Fifth, after our structural analysis of the haan experience, it may be useful to understand haan experience behaviorally. To put it another way, our interest is, how does the haan experience manifest itself behaviorally?

To address this question, it is postulated that the haan experience generally manifests itself in four different directions behaviorally.

1. It is a case when the haan experience is transformed into a positive constructive way in the form of sublimation. In this way, individuals are seeking to achieve their higher life goals in order to feel superior or be a winner in the eyes of the object (person) of their haan. Similarly, as noted before, the behavior of daan is certainly considered to be in line with this category in which a haan-ridden person sets oneself to achieve a supreme level of self control/restraint in order to

diminish the effect of one's haan. Sublimination is a common haan-poori behavior among the Korean individuals.

2. Another common way of haan-poori (haan-solution) behavior is a psychological catharsis when the haan-ridden individual feels an absolute powerlessness and helplessness in resolving one's haan. Typically, this is the case of Korean women historically when they have been culturally oppressed by means of patriarchy in the Korean society. In this sense, as the Minjung theologians rightly noted, "the existence of women was haan itself."<sup>130</sup> In this context, only available to their way of the haan-poori is direct or indirect psychological catharsis in the form of "their stories, novels, poems, and plays."<sup>131</sup> Or else, as David Kwang-Sun Suh pointed out earlier, the Korean women are typically seeking the shaman in their efforts to resolve their haan indirectly through the shaman rituals.<sup>132</sup> All these acts are considered to be the Korean women's haan behaviors for the sake of haan-catharsis. In this way haan behaviors are manifested in a more neutral sense.

3. Haan experience may also be manifested in a negative, destructive manner. Revenge is a typical form of

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<sup>130</sup>Yong Bock Kim, ed., 54.

<sup>131</sup>Ibid., 28.

<sup>132</sup>Ibid., 58.

negative haan-poori behavior.<sup>133</sup> Individually, one may seek revenge against or destruction of the haan object in a personal way in a variety of methods, e.g., sabotage, slandering, fighting or physical harm or killing at worst. However, in the case of resolving the parents' haan transmitted to their children, their children may engage in acts of revenge (against the haan object of their parents) in the spirit of fulfilling the duty of filial piety. It is indeed haan behavior negatively when the parents transmit their unresolved personal haan to their posterity with a sense of hatred, enmity and revenge. Or, in extreme behavior, self-destruction is another form of revenge.

Also, collectively, the revenge is behaviorally translated into other acts of political assassination, rebellion, or revolution. Especially, in the case of the haan experience between the nations/race, revenge is often taken as an ordinary behavior for haan-poori against another nation/race. In this line, revenge takes the form of political assassination, for example, against the haan object of another nation/race and is often taken as a heroic behavior on behalf of the haan-poori against the haan-object-nation/race.

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<sup>133</sup>In some Asian cultures, it is observed that revenge in light of filial piety is taken as righteous indignation as a fulfillment of duty of filial piety, especially when revenge is related to the unresolved haan of the parents which must be resolved by the children.



4. Lastly, haan experience can be behaviorally expressed in the form of the constructive confrontation with the haan object. In this way, individually, the haan-ridden person becomes persistent to the end when one's haan is dissolved by means of achieving the haan resolution. For instance, a Korean male immigrant has been separated from his parents in North Korea without personal contact for forty years due to the national ideological conflict. Consequently, he has had a haan for his parents for the last forty years until he personally sees them again before his and their life cycle end. Recently, he was privately able to visit the North Korea and met his parents. In doing so, he has finally resolved his forty-year-old haan experience by achieving his goal. Also, collectively, one of the collective haans in South Korea has been the democratization of the political system. It has been the Minjung's haan to achieve democratization. In this regard, the Minjung's haan has been persistent in the form of social protests and demonstrations, etc., in order to achieve the haan for national democratization. To the Korean Minjung, their haan will not be resolved and dissolved until national democratization is achieved. In this sense, the Minjung theologians, for example, insist that direct confrontation for achievement of the haan dissolution is behaviorally an only viable haan-poori. By the same token, national reunification remains the haan of

the entire Korean people until both North and South Koreans are reunified. In this respect, the Minjung theologians are one-sided in insisting that direct confrontation is the only viable way of haan solution in general.

In sum, we have observed four behavioral patterns in expressing the haan experience among the Korean people, namely sublimation, catharsis, revenge, and constructive confrontation and social change. All in all, it is a point that the haan experience is always expressed into the actions of Korean behaviors. From this perspective, the Minjung theologians are inclined to believe in the confrontation behavior as a viable haan-poori.

Sixth and lastly, we need to look at the haan experience in a microcosm in its developmental stages psychologically.

From the previous discussions, we are able to observe that no one psychological description of the haan phenomenon is possible. There have been a variety of psychological descriptions attempted particularly by the Minjung theologians. They are: "the abyss of pain" (Andrew Sung Park), "the feeling of helpless suffering and oppression" (Nam Dong Suh), "a deep awareness of the contradictions of the unjust treatment with a sense of an accumulation of such feelings and experiences" (David Kwang-Sun Suh), and "a sense of unresolved resentment against injustices suffered" (Younghak Hyun).

However, the haan experience generally remains within an emotional experience of pain and suffering with a variety of emotional responses including frustration, anger, wrath, disappointment, helplessness, resentment, bitterness, hostility, enmity, rage, revenge, resignation, grief, lamentation, powerlessness, helplessness, and despair. In addition, haan experience is an experience of emotional hurts and wounds. Haan is a feeling<sup>134</sup> in response to one's emotional hurts and pains resulting from one's failure, loss, or suffering by the evils of others.

Further, it is observed that the haan experience is associated with other emotions, e.g., haan-tan ( 恨歎 ) meaning lamentation, won-haan ( 怨恨 ) meaning enmity, hwoi-haan ( 悔恨 ) meaning remorse/regretting/repenting of one's haan, yo-haan ( 餘恨 ) meaning an incompletely resolving haan, or residual of haan.<sup>135</sup>

Furthermore, it is importantly noticed that although the word haan itself may have originally had a negative connotation, the Korean people in general do not culturally take the haan experience as a pathological experience at all.

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<sup>134</sup>According to Jung, "Feeling involves an appreciation or depreciation of inner or outer realities. Feeling imparts to the content a definite value in the sense of acceptance or rejection." Cited by Corsini, 105.

<sup>135</sup>The translations of the meanings of these words are only approximations of their full meaning and thus are suggestive only.

In other responses, some indications show that haan experience is sometimes interrelated with depression or somatization, namely, hwat-byung syndrome (HBS).

In dealing with Korean women's suppressed anger/rage in an initial stage in the Korean culture, those culturally conservative would tend to symptomize hwat-byung syndrome (HBS), whereas those culturally liberal would tend to symptomize depression syndrome. However, for Korean men, those culturally conservative tend to turn to antisocial behaviors (e.g., excessive alcohol, etc.) or to somatic symptoms (e.g., ulcer syndrome, etc.).

It is apparent that hwat-byung is not an experience of haan. It is a passing experience that comes to a boil due to suppressed anger/rage which ultimately leads to a haan experience. By the same token, it is believed that depression is not an experience of the state of haan, but a passing stage occurring in the boiling stage of suppressed anger/rage. However, further research should require testing these interrelationships for clinical validation.

In terms of pain states, Wilbert Fordyce, "an authority on the psychological aspects of pain states" in the United States, offers a framework of the four psychological waves of pain states.<sup>136</sup> According to

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<sup>136</sup>E. Wayne Oates and Charles E. Oates, People in Pain (Philadelphia: Westminster, 1985), 26.

Fordyce, the four psychological waves of pain states<sup>137</sup> include (1) the initial wave as "nociception,"<sup>138</sup> thermal<sup>139</sup> or mechanical impingement on a nerve or a group of nerves,"<sup>140</sup> (2) the second wave as "pain itself, the perception of impingement on the nerves,"<sup>141</sup> (3) the third wave as "suffering, negative emotional reactions brought about in higher nervous centers by the pain,"<sup>142</sup> and (4) the fourth wave as "pain behavior, behavior that reflects the presence of nociception or nerve damage ...."<sup>143</sup> Fordyce's four-phase waves of pain states best illustrated in his diagram in Figure 4:

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<sup>137</sup>Ibid., 26-7.

<sup>138</sup>Nociception means "the neuronal signal that denotes pain." Ibid., 142.

<sup>139</sup>Thalamus means "structural deep in the brain composed of neurons associated with sensory, emotion, and memory processing." Ibid., 143.

<sup>140</sup>Ibid., 26.

<sup>141</sup>Ibid., 27.

<sup>142</sup>Ibid.

<sup>143</sup>Ibid.

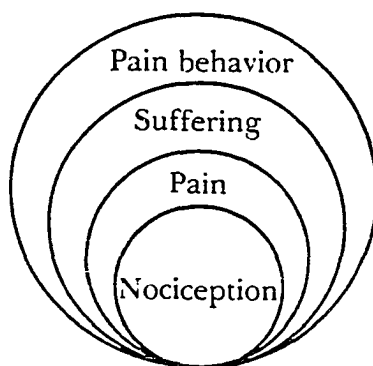


Figure 4: Fordyce's Four Waves of Pain.

Reprinted by permission of the publisher from "A Behavioral Perspective on Chronic Pain," by Wilbert Fordyce in L. K. Ng and J. Bonica, eds., Pain, Discomfort, and Humanitarian Care, p. 236. Copyright 1980 by Elsevier Science Publishing Co., Inc.

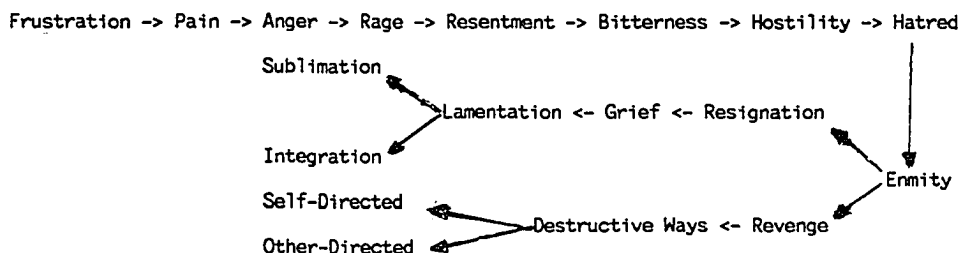
Fordyce's scheme of the four waves of pain can provide us with an insight to understand the haan experience that can be found in different stages. By the same token, as the feelings of haan experience cover a wide range, it is postulated that the haan experience may be placed in different developmental stages, e.g., from the initial stage to the extreme stage, just as the developmental stages are observed in the development of depression, e.g., from normal depression, mild to moderate mood disorders to severe mood disorders.<sup>144</sup>

As anger seems to be a predominant feature in the development of haan experience, anger can be further

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<sup>144</sup>Robert C. Carson et al., 282-88.

analyzed with its progression from the psychodynamic perspective in this manner:<sup>145</sup>



In this progressive scheme, it is necessary for us to locate the predominant feeling of the haan in its developmental stages, if anger is a precipitating factor to the development of the haan experience. In short, as the haan experience involves a complex of feelings, cognitions and behaviors in its development, an effort to identify the precipitating factor and the final phase dynamics in the entire scope of the haan experience is beyond the scope of the focus of this dissertation. Nevertheless, in the final analysis, in dealing with suppressed anger/rage in a cross-cultural perspective, it can be construed that Koreans ultimately tend to turn their suppressed anger/rage into a haan experience, whereas Westerners tend to turn theirs into a depression syndrome.

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<sup>145</sup>It is suggested that the developmental stages do not necessarily progress or move to the next stage automatically but happens only when each stage remains a chronic state.

In the final observation, it is important to remind ourselves that the haan experience involves the emotional experiences in terms of the past, present, and future experiences in one's life cycle.

With the preceding psychological perspectives on the haan experiences, we need further to probe the haan experience from a cross-cultural counseling perspective in the next chapter, because the focus of the study of this dissertation is the haan experience of the Korean immigrants who are residing in the multicultural/racial society of America.



CHAPTER 4  
Cross-Cultural Counseling in a  
Korean Immigrant Perspective

The primary purpose of this chapter is to examine cross-cultural counseling in a Korean immigrant perspective.

To do so, the first half of this chapter will explore cross-cultural counseling in general perspective, and in the second part will explore cross-cultural counseling specifically in a Korean immigrant perspective.

Cross-Cultural Counseling in General Perspective

A primary goal for this section is to describe briefly basic concepts of cross-cultural counseling for the construct of the cross-cultural counseling perspectives for this chapter.

First of all, it is important to note that cross-cultural counseling is a newly emerging discipline in light of the recent wave of immigrant populations in the United States and at the same time in the wake of the contemporary movements for racial/ethnic minority civil rights and liberation in the American society.

In a sense, cross-cultural counseling is a sign of an acknowledgement and acceptance of the racial and cultural pluralism in contemporary American society.

Accordingly, there is clinically an increasing need for mental health and family care among the relatively newly arrived immigrants, mainly due to the impact of cultural shock and subsequent acculturation processes in adapting to their new land.

In response to these new immigrant populations, there is a new awareness among the mental health and family caregivers in the dominant culture that because their professional training did not help them be sensitive and relevant to the cultures of the racial ethnic minority groups, the current mental health caregivers have been avoided or underutilized by the racial ethnic minority clients.

In addition, what makes the situation worse is the scarcity in the number of mental health caregivers among the racial ethnic minority population in the United States.

In point, this discussion leads us to consider the need of cross-cultural counselors for their effectiveness in dealing with the racial ethnic minority clients in the multicultural/racial society of America.

Because cross-cultural counseling is still in a developmental stage, the views and perspectives of cross-cultural counseling are varied and diversified.

At the outset, the concept of cross-cultural counseling needs clarification. First of all, as already noted, cross-cultural counseling is a relatively new concept and phenomenon emerging in the field of psychology (and in other fields of humanity). Out of this new phenomenon, cross-cultural counseling and psychotherapy has emerged as a new field. In this respect, Marsella and Pedersen point out that:

Cross-cultural counseling and psychotherapy refers to those behavior change activities which involve clients and therapists from different ethnocultural traditions. It is an emerging specialty area in all of the major mental health professions.<sup>1</sup>

This emerging phenomenon is also observed in the field of pastoral counseling. For example, David W. Augsburger is one of the first pastoral counselors in the United States to introduce formal literature on cross-cultural pastoral counseling.<sup>2</sup> Augsburger asserts:

The time has come for the pastoral counseling movement to function from an expanded, intercultural perspective.<sup>3</sup>

Another important observation is that the term "cross-cultural" has been predominantly employed and often used

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<sup>1</sup>Anthony J. Marsella and Paul B. Pedersen, eds., Cross-Cultural Counseling and Psychotherapy (New York: Pergamon, 1981), ix.

<sup>2</sup>David W. Augsburger, Pastoral Counseling Across Cultures (Philadelphia: Westminster, 1986).

<sup>3</sup>Ibid., 13.

interchangeably with similar terms such as "intercultural," "multicultural," "ethnic," "ethnocultural," or "racial/ethnic minority," and so on.<sup>4</sup> It is further observed that this term (cross-cultural) has been predominantly used in the field of counseling and psychotherapy by the authors of the dominant culture of America. An exception is D. W. Sue, an Asian-American racial ethnic minority person, who applies the term in a culturally opposite way from that of the WASP authors.<sup>5</sup>

This close observation seems to provide an interesting insight. In short, cross-cultural counseling is a perspective that the counselor/therapist of the dominant culture deals with a client of another (racial ethnic minority) culture. In this regard, Augsburger states succinctly:

It is time to cross over into other perspectives and return with the broadened vision of humanness that emerges only along the cultural boundaries.<sup>6</sup>

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<sup>4</sup>Please note the usage of the term with the different authors: Cross-Cultural by D. W. Sue (1981), A. J. Marsella and P. B. Pedersen (1981), D. J. Hesselgrave (1984), J. E. Mezzich and C. E. Berganza (1984); Multicultural by J. A. Axelson (1985); Ethnic Minority by C. H. Mindel and R. W. Habenstein (1981); Ethnocultural by M. McGoldrick et al. (1982); Racial/Ethnic Minority by J.M. Casas (1984); and Inter-cultural by D. W. Augsburger (1986).

<sup>5</sup>Derald W. Sue, Counseling the Culturally Different (New York: Wiley, 1981), 1-11.

<sup>6</sup>Augsburger, 13.

However, although this term (cross-cultural) is used to represent the dominant cultural perspective, the conceptual understanding of "cross-over" can be applied to provide a perspective of the racial ethnic minority counselor/therapist in dealing with the client of the dominant culture.

One final clarification should be made regarding the concept of "cross-cultural counseling." It is a matter of defining "culture," which is a complex task.

Culture can be understood in two respects. On the one hand, culture is generally understood to be based on a race or a racial group, and on the other hand, culture in a narrow sense is understood to be based on a group of people with a common worldview and lifestyle as characterized socially as a subculture.<sup>7</sup>

In the context of American multi-racial society, "cross-cultural" counseling and psychotherapy can mean either racially the ethnoculture-centered one or the sociologically socio-subculture-centered one.

For a further clarification, Axelson has to say:

A cross-cultural approach generally tends to emphasize differences, usually those points of difference that might be found in the nature of the relationship between the majority cultural group and minority groups ... In another sense, when a more general definition of "culture" is

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<sup>7</sup>D. W. Sue, Counseling the Culturally Different, 37-8.

applied, all counseling may be considered cross-cultural.<sup>8</sup>

In spite of the conceptual distinctions of the term, it is a view that the term "cross-cultural" should be confined to mean the perspective of "crossing over" between the two cultures of the dominant racial group and the racial ethnic minority group in American society.

Further, it is also suggested that diluting the meaning of "cross-cultural" can be a distortion of the original meaning of the term by virtue of one's cultural insensitivity or at worst a conscious or unconscious denial of the validity or necessity of the field of cross-cultural counseling and psychotherapy.

To put it another way, cross-cultural counseling/psychotherapy is to make a conscious effort in its field to insure cultural justice and freedom to the client of another racial ethnic minority group by the counselor/therapist of the dominant culture.

In this regard, J. Manuel Casas in his article shares a similar view when he observes:

Most of the research and writing relative to racial/ethnic minority counseling implied the relationship between a majority counselor (that is, white, middle class, English speaking) and a minority client (Black, Hispanic, Native American or Asian American). Needless to say, this definition was quite limiting in that it

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<sup>8</sup>John A. Axelson, Counseling and Development in a Multicultural Society (Monterey, Ca.: Brooks/Cole, 1985), 351.

completely ignored the myriad important dynamics of racial/ethnic minority counseling.<sup>9</sup>

In light of this observation, Casas thus asserts further as he makes his point:

Racial/ethnic minority counseling is in line with what other writers call cross-cultural counseling ... The preference for using the term racial/ethnic minority counseling is based on the author's contention that the term cross-cultural counseling is open to a variety of interpretations which, according to Pedersen (1978), could include all differences (sex, age, role, lifestyle, socioeconomic status, and so on.)<sup>10</sup>

J. Manuel Casas rightly observed the danger of the term "cross-cultural" in its diversified meanings. Because of this observed danger, Casas thus rightly offers a further explanation as he states:

In contrast, the term racial/ethnic minority counseling directs specific attention to those variables--race, ethnicity, and minority status--that, as mentioned earlier, have been used consistently to single out, categorize, and even explain those groups living within the United States ... Racial/ethnic minority counseling includes relationships between therapists and clients who are of a different racial, ethnic, or sociocultural background. It also reflects a concern for comprehending the interaction of persons of different backgrounds, and emphasizes giving deliberate attention to their differences and similarities.<sup>11</sup>

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<sup>9</sup>J. Manuel Casas, "Policy, Training, and Research in Counseling Psychology: The Racial/Ethnic Minority Perspective," in Steven D. Brown and Robert W. Lent, eds., Handbook of Counseling Psychology (New York: Wiley, 1984), 789.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

From Casas' careful observation, one can also observe that Casas insightfully seems to succeed in protecting the unique dimension of counseling with a racial/ethnic minority person. However, the alternative term "racial/ethnic minority counseling" seems to limit its definition by excluding the idea of a racial/ethnic minority person counseling with a client of the racial/majority group.

In view of the limitations observed in each term, the most adaptive term for "cross-cultural counseling" is suggested to be "inter-cultural counseling," because "inter-cultural counseling" connotes an equal footing between the counselor and the client in terms of perspectives of two different cultures. This term does seem to preclude an idea that always the counselor is of the dominant culture and the client of a minority culture. In this idea, it can be understood in either way between the counselor and the client of the two different cultures. However, it is important to interject that David Augsburger prefers the term "inter-cultural" for his work in a meaning in that he refers to "inter-cultural" as an encounter between two cultures of two nations in an international context. Further, it seems that Augsburger's idea of "inter-cultural" is basically similar to an American missionary mode in that an American counselor in a



different country is to do pastoral counseling with the client of the host country.

All in all, in spite of an inherent confusion of the term, we still prefer to use the term "cross-cultural" simply because of its wide and popular usage in the field. In sum, various cross-cultural counseling perspective modes are thus illustrated in Figure 5 below:

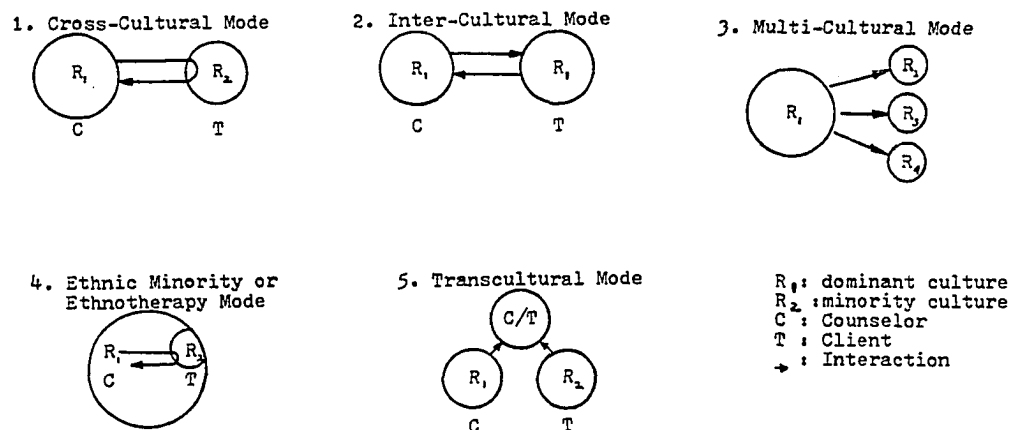


Figure 5: Various Cross-Cultural Counseling Perspective Modes

In general, in defining "cross-cultural counseling" further, according to D. W. Sue, cross-cultural counseling can be understood on the basis of three different dimensions; namely (1) cultural values and lifestyles, (2) the national culture and race, and (3) the racial ethnic

minority.<sup>12</sup>

From the perspective of cultural values and lifestyles, as J. Manuel Casas rightly warns, all counselings can be considered as cross-cultural counseling, as the counselor of one culture/lifestyle counsels with the client of another culture/lifestyle.

From the perspective of the national culture and race, cross-cultural counseling can be defined to be the case in which the counselor of one culture/race counsels with the client of another culture/race in an international context.

The third perspective is based on the racial ethnic minority counseling in the United States. It is generally a case in which the counselor of the dominant culture counsels with the client of the racial ethnic minority group in America.

Therefore, depending upon the emphasis, cross-cultural counseling can be understood differently on the basis of various perspectives of "inter-cultural counseling," "multi-cultural counseling," "ethnotherapy/counseling," "bicultural counseling," or "transcultural counseling."

In essence, it can be concluded that the difference in race and culture between the counselor and the client is a hallmark of cross-cultural counseling.

The perspectives of cross-cultural counseling

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<sup>12</sup>D. W. Sue, Counseling the Culturally Different, 27-41.

discussed in this chapter shall be limited to two main contexts, namely the context of Asian-American minority group and the context of pastoral counseling with Korean immigrants.

In this respect, two cross-cultural counseling theorists are particularly relevant for our discussion here.

On the one hand, D. W. Sue represents the Asian-American minority experience in his theory construction of cross-cultural counseling. On the other hand, D. W. Augsburger represents the perspective of pastoral counseling of the dominant culture in his theory construction.

With this perspective, it is suggested to highlight the cross-cultural counseling perspectives of D. W. Sue and D. W. Augsburger somewhat in detail in view of the characteristics of cross-cultural counseling.

D. W. Sue's representative work in the cross-cultural counseling field is, Counseling with the Culturally Different (1981), in which he included for the subjects of cross-cultural counseling with the four major racial ethnic minority groups--Asian-Americans, Blacks/Afro-Americans, Hispanics, and the American Indians in the United States.<sup>13</sup> This inclusion of the four major racial ethnic minority

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<sup>13</sup>Ibid., 113-258.

groups clearly indicates that the focus of Sue's cross-cultural counseling is a counseling between the counselor of the dominant culture and the client of the racial ethnic minority group within the context of the multicultural/racial society of America.

As an Asian-American cross-cultural counseling theorist, he approaches cross-cultural counseling with his emphasis on the impact of American racism on the shape of the world views and lifestyles of the racial ethnic minority groups in America.<sup>14</sup>

In view of the impact of racism, Sue points out four factors that the cross-cultural counselor should know: (1) the sociopolitical forces of the minority client; (2) cultural, class and language barriers; (3) influences of expertness, trustworthiness, and belief- and race-similarity, (4) importance of world views/cultural identity in the counseling process.<sup>15</sup> Sue states:

The culturally skilled counselor will have a good understanding of the sociopolitical system's operation in the United States with respect to its treatment of minorities. Understanding the impact and operation of oppression (racism, sexism, etc.), the politics of counseling, and the racist concepts that have permeated the mental health helping professions are important.<sup>16</sup>

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<sup>14</sup>Ibid., 98, 106.

<sup>15</sup>Ibid., 98.

<sup>16</sup>Ibid., 106.

Further, in his theory building, Sue feels it essential that the cross-cultural counselor should be particularly aware of the U.S. policies of racism relating to each of the four major racial ethnic minority groups in their histories in the United States. Sue writes:

... on American Indians, Asian Americans, Blacks, and Hispanics, the history of the culturally different have been those of oppression, discrimination, and racism.<sup>17</sup>

In light of the impact of racism in the cross-cultural counseling with the racial ethnic minority persons, Sue further explicates:

We have pointed out previously that cross-cultural counseling implies major differences between the counselor and client. Not only are there major cultural differences, but also those associated with minority status in the United States.<sup>18</sup>

Against the perils of cross-cultural counseling, Sue asserts "a call to the profession" in six areas: (1) to take "initiative in confronting the potential political nature of counseling," (2) to "challenge certain assumptions that permeate our training programs," (3) to utilize "a powerful means of combating stereotypes and of correcting 'biased' studies," (4) to promote "a strong need for counseling in attracting more ethnic minorities to the profession," (5) to realize "many so-called pathological

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<sup>17</sup>D. W. Sue, Counseling the Culturally Different, 49.

<sup>18</sup>Ibid., 109.

socioemotional characteristics of ethnic minorities attributed to unfair practices in society," and (6) to "lower hostility and develop trust between researcher and subject," by a community research endeavor.<sup>19</sup>

In terms of the generic characteristics, Sue also points out "three major characteristics of counseling that may act as a source of conflict for Third World groups,"<sup>20</sup> including (1) expecting "the counselee to exhibit some degree of openness, psychological mindedness, or sophistication," (2) expecting "one-to-one encountering with the most intimate aspects of their lives," (3) an ambiguous, unstructured situation of counseling.<sup>21</sup>

Besides, Sue adds:

Four other factors identified as generally characteristic of counseling are (a) monolingual orientation, (b) emphasis on long-range goals, (c) distinction between physical and mental well-being, and (d) emphasis on cause-effect relationships.<sup>22</sup>

In point, Sue makes three categories in his understanding of generic characteristics of cross-cultural counseling, namely (a) language variables, (b) class-bound values, and (c) culture-bound values.<sup>23</sup>

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<sup>19</sup>Ibid., 19-21.

<sup>20</sup>Ibid., 28.

<sup>21</sup>Ibid., 29.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid., 30.

Also, in view of the relationship between the counselor of the dominant culture and the client of the racial ethnic minority group, Sue states:

The history of race relations in the United States has influenced us to the point of being extremely cautious in revealing our feelings and attitudes about race to strangers.<sup>24</sup>

With this observation, he further writes:

Minorities in the United States have solid reasons for not trusting white Americans. Lack of trust often leads to guardedness, inability to establish rapport, and lack of self-disclosure on the part of culturally different clients ...

A counselor who is perceived by clients as highly credible and attractive is more likely to elicit (a) trust, (b) motivation to work/change, and (c) self-disclosure.<sup>25</sup>

Here, with keen awareness, Sue lifts up the importance of credibility and attractiveness with notions of expertness and trustworthiness, and belief and race-similarity and dissimilarity.<sup>26</sup>

In addition, Sue develops an important minority identity development model, in that he assumes that all the racial ethnic minorities are undergoing cultural adhesiveness in the life of the American racism in the society. In this scheme, he characterizes the five stages, namely (1) Stage One--the conformity stage, (2) Stage Two--

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<sup>24</sup>Ibid., 49.

<sup>25</sup>Ibid., 52.

<sup>26</sup>Ibid., 58-65.

dissonance stage, (3) Stage Three--resistance and immersion stage, (4) Stage Four--interspection stage, and (5) Stage Five--synergetic articulation and awareness stage.<sup>27</sup>

In light of this acculturation scheme, Sue also develops the skills of an effective cross-cultural counselor and suggests nine dimension of skills, namely (1) counselor's awareness and sensitivity to his/her own "cultural baggage," (2) counselor's awareness of his/her own values and biases, (3) a good understanding of the sociopolitical system's operation against the minority client, (4) being able to be comfortable with the minority client, (5) sensitivity to client's personal circumstances and awareness of one's limitation by the prospect of referring a client, (6) specific knowledge and information about the particular group of the client, (7) a "clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy," (8) an ability "to generate a wide variety of verbal and non-verbal responses," and (9) an ability "to send and receive both verbal and non-verbal messages accurately and 'appropriately.'"<sup>28</sup>

Thus far, we have briefly highlighted Sue's basic exposition of his cross-cultural counseling theories. From

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<sup>27</sup>Ibid., 66-9. Refer to Appendix C.

<sup>28</sup>Ibid., 105-8.



Sue's theory constructions, a few observations can be made. First of all, Sue places his theory-construction in cross-cultural counseling within the context between the counselor of the dominant culture and the client of the racial ethnic minority group in the United States. In this respect, Sue's approach is no different than other theorists of the dominant culture whose interest and focus is how the counselor of the dominant culture can effectively counsel with the client of the minority group. Perhaps, Sue's uniqueness is his attempt to enable the counselor of the dominant culture to see cross-cultural counseling from the standpoint of the racial ethnic minority persons/groups. In this sense, his theories seem to be new and fresh with his forthrightness and articulation and insights from a perspective of a racial ethnic minority theorist.

The second observation is that Sue's important Minority Identity Development Model (p. 67) seems to provide a convenient theoretical framework in cross-cultural counseling to understand a minority client in the racist society of America. However, this scheme seems to presuppose two important assumptions. The first is the fact that Sue's development model scheme assumes that every individual of the racial ethnic minority group should be or is desirous to move/progress from their authentic indigenous culture to the stage of synergetic acculturation

and adaptation to the dominant culture, moving from Sue's Stage One to Stage Five. Related to the first observation, the assumption built in Sue's mode seems to be that his final stage of synergetic acculturation is the summum bonum that every minority individual should seek to strive for their life goal in the process of their socio-psychological development in the United States. In this assumption, there seems to be an implicit value that the culture of the racial ethnic minority group is inferior to the dominant culture as the minority culture is perceived to adjust itself to the dominant culture, which assumes to be the standard of culture to other minority cultures.<sup>29</sup> Apparently, Sue's minority development model seems to be limited to a minority individual whose life goal is only acculturation to the American lifestyle.

Third, Sue defines cross-cultural counseling as "counseling with the culturally different," as even his book title indicates. This concept implies the importance of a cultural difference over against the racial

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<sup>29</sup>D. W. Sue, Counseling the Culturally Different, 150-80 (for Blacks), 186-212 (for Hispanics), 216-48 (for American Indians), 113-37 (for Asian Americans). According to the review of the racial ethnic minority groups presented in Sue's book, three dominant sociopsychological adaptation modes for individual's cultural identity are observed in all four major groups: e.g., for Blacks, "Whitie," "all black," or marginal; for Hispanics, all Anglo-oriented, Hispanics, biculturalists; for American Indians, all indians, biculturalists, white; for Asian-Americans, traditionalists, marginalists, and Asian-Americans (biculturalists).

difference. Because of his overemphasis on cultural differences, Sue's theory happens to be theoretically open to the danger of the interpretation that all counselings are considered to be cross-cultural counseling as J. Manuel Casas already warned, although Sue's emphasis is on counseling between the counselor of the dominant culture and the client of the minority culture in the interracial settings. Because of the observed danger, the importance of racism in Sue's concept of cross-cultural counseling tends to be defused and diluted. In this regard, Sue's nomenclature of "counseling with the culturally different" appears to be inadequate and limiting. Probably, "counseling with the racial ethnic person" or "ethnotherapy/counselor" or "racial ethnic counseling" or similar terms, may be more plausible.

Fourth, another observation on Sue's theory is his exclusion of the perspective of a racial ethnic minority counselor with the client of the dominant culture in the concept of cross-cultural counseling. If the cross-cultural counseling becomes truly inclusive and holistic in its theory-construction, Sue has failed to include in his theory of cross-cultural counseling the counseling between the counselor of the minority culture and the client of the dominant culture. Although Sue's nomenclature of counseling with the culturally different theoretically appears to be inclusive with the two aspects of counseling

in cross-cultural counseling, his theory construction is personally biased to include only one aspect of cross-cultural counseling with the emphasis on the counselor of the dominant culture.

Fifth and lastly, even though Sue outrightly acknowledges the significant/major Asian-American subgroups such as Filipinos, Koreans, Vietnamese and other southeast Asians in his description of Asian Americans, his omission and exclusion of these groups seems to become a fatal limitation in his theory construction of cross-cultural counseling with Asian Americans.

Perhaps, because of the justification of limited space and inferior demographics available of other Asian-American groups, Sue exclusively presents the perspectives of the Chinese- and Japanese-Americans in his theory construction of Asian-American counseling. In point, the authors of the dominant culture in the cross-cultural counseling and other fields consciously or unconsciously mostly tend to present in their deliberations Chinese- and/or Japanese-Americans as the representation or even at times as the whole of the Asian-American communities in the United States.<sup>30</sup>

Consequently, other significant Asian-American

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<sup>30</sup>It is important to notice that John A. Axelson has symbolically included from three major regions of Asia six major Asian-American subgroups with a brief description. Refer to Axelson, 87-111.

subgroups still remain faceless and nameless groups and are most likely stereotyped as having the same cultural traits of Chinese- and/or Japanese-Americans in the literature of cross-cultural counseling as well as in the American society.

In point, it is conceived that Sue's treatment of the Asian Americans in his theory constructs inevitably results in the suffering of the other Asian-American subgroups as faceless and nameless minorities with a possibility of distortions and stereotypes.

To illustrate this point, Monica McGoldrick et al., warns us in respect, stating:

Ethnic generalizations do more harm than good ... The danger of training anyone in the details of a particular ethnic group is that it ultimately squeezes people into unreal categories and reify their culture, as we had rigidified diagnosis.<sup>31</sup>

All in all, despite the critical observations, Sue becomes a pioneer theorist to articulate theory construction in cross-cultural counseling, especially from the perspective of the racial ethnic minority groups in the United States, opening a door for others to consider cross-cultural counseling as a vital effort in the mental health and helping professions, including the possibility of the exploration of cross-cultural pastoral counseling.

In addition to D. W. Sue, David W. Augsburger stands

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<sup>31</sup>Monica McGoldrick et al., eds., Ethnicity and Family Therapy (New York: Guilford, 1982), xvi.

out completely on another ground in the field of cross-cultural pastoral counseling. After Robert Leslie's initial attempt in his booklet, Counseling Across Cultures (1979), to explore cross-cultural pastoral counseling primarily relating to the Southeastern Asians, Augsburger as a pastoral counselor has done extensive, pioneering work in his Pastoral Counseling Across Cultures (1986) for the theory construction in cross-cultural pastoral counseling. To the contrary of Sue's American context with the racial ethnic minority persons, Augsburger attempts to theorize cross-cultural counseling within an international context. In this respect alone, Augsburger's work is beyond and outside the scope of the study of this dissertation. Nonetheless, Augsburger needs our attention briefly in view of his pastoral counseling with the culturally/racially different.

For his work, Augsburger includes the cultures of Asia, Africa and South America.<sup>32</sup> However, his focuses heavily lean on the cultures of the Asian continent. In addition, his subjects include theological perspectives on culture, humanness, controls, values and worldviews, family, men and women, moral and ethical issues, possession and shamanism, healing, cultural mental illness, and

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<sup>32</sup>Augsburger, 9. It is reported that Augsburger has done research in fourteen Third World countries and focused field research in eight countries for his work.

pastoral psychotherapy across cultures. In his introductory remarks, Augsburger in his self-awareness writes that his book was "written by a white male North American ... It is written from a multicultural and in a sense, a transcultural point of view."<sup>33</sup> In fact, as noted earlier, Augsburger understands cross-cultural counseling from an "intercultural" perspective, and thinks that his cross-cultural counseling is to be understood as an "intercultural counseling,"<sup>34</sup> although he uses intercultural counseling interchangeably with cross-cultural counseling. In this respect, he asserts that "the pastoral counselor in a world of accelerated change must be an intercultural person."<sup>35</sup> He further defines an intercultural person as:

The intercultural person is not culture-free ... The person is culturally aware. Awareness of one's own culture can free one to disconnect identity from cultural externals as to live on the boundary, crossing over and coming back with increasing freedom.

In this way of thinking, Augsburger claims:

It is time to cross-over into other perspectives and return with the broadened vision of humanness that emerges only along the cultural boundaries.<sup>36</sup>

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<sup>33</sup>Ibid.

<sup>34</sup>Ibid., 8.

<sup>35</sup>Ibid., 13.

<sup>36</sup>Ibid.

In this intercultural experience, he thinks a "rediscovery of the self in at least three contexts--one's own culture, a second culture, and in that unique third culture that always forms on the boundary between the two."<sup>37</sup> From the intercultural perspective, Augsburger introduces an important concept of "interpathy" in his intercultural counseling as a special skill to be developed for this intercultural counselor.<sup>38</sup> In defining "interpathy," Augsburger states:

Interpathy enables one to enter a second culture cognitively and affectively, to perceive and conceptualize the internal coherence that links the elements of the culture into a dynamic interrelatedness, and to respect that culture (with its strengths and weaknesses) as equally as valid as one's own. This interpathic respect, understanding, and appreciation makes possible the transcendence, for a moment in a particular case, of cultural limitations.<sup>39</sup>

He further differentiates interpathy from empathy and sympathy. On the one hand, he defines sympathy as "the spontaneous response to another's emotional experience," and as "a co-suffering" in a way of "projection of one's own inner feelings upon another."<sup>40</sup> On the other hand, according to Augsburger, "empathy is sharing another's feelings, not through projection but through compassionate

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<sup>37</sup>Ibid.

<sup>38</sup>Ibid., 14.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid., 27.



active imagination."<sup>41</sup> He adds:

Empathy is an intentional affective response rather than the spontaneous automatic reaction of sympathy.<sup>42</sup>

In contrast to sympathy and empathy, he characterizes interpathy as:

An intentional cognitive envisioning and affective experiencing of another's thoughts and feelings, even though the thoughts rise from another process of knowing, the values grow from another frame of moral reasoning, and the feelings spring from another basis of assumption.<sup>43</sup>

Augsburger also speaks of the concepts of interpathic caring, interpathic listening, and interpathic understanding. Augsburger's concept of interpathy in contrast with sympathy and empathy is illustrated in Table 1.

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<sup>41</sup>Ibid.

<sup>42</sup>Ibid.

<sup>43</sup>Ibid., 29.

Table 1. The Boundaries Between Sympathy, Empathy and Interpathy.

Sympathy	Empathy	Interpathy
Sympathy is a spontaneous affective reaction to another's feelings experienced on the basis of perceived similarity between observer and observed.	Empathy is an intentional affective response to another's feelings experienced on the basis of perceived differences between the observer and the observed.	Interpathy is an intentional cognitive and affective envisioning of another's thoughts and feelings from another culture, worldview, epistemology.
In sympathy, the process of "feeling with" the other is focused on one's own self-conscious awareness of having experienced a similar event.	In empathy, the process of "feeling with" the other is focused on the imagination, by which one is transposed into another, in self-conscious awareness of another's conscious.	In interpathy, the process of knowing and "feeling with" requires that one temporarily believe what the other believes, see as the other sees, value what the other values.
In sympathy, I know you are in pain and I sympathize with you. I use my own feelings as the barometer; hence I feel my sympathy and my pain not yours. You are judged by my perception of my own feelings. You are understood by extension of my self-understanding. My experience is both frame and picture.	In empathy, I empathically make an effort to understand your perceptions, thoughts, feelings, muscular tensions, even temporary states. In choosing to feel your pain with you, I do not own it; I share it. My experience is the frame, your pain the picture.	In interpathy, I seek to learn a foreign belief, take a foreign perspective, base my thought on a foreign assumption, and feel the resultant feelings and their consequences in a foreign context. Your experience becomes both frame and picture.
Sympathy is a kind of projection of one's own inner feelings upon another as inner feelings are judged to be similar to experiences in the other.	Empathy is the perception of a separate other based on common cultural assumptions, values, and patterns of thinking that provide a base for encoding and decoding percepts.	Interpathy is the experience of a separate other without common cultural assumptions, values, and views. It is the embracing of what is truly other.

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And, in view of the three dimensions of being human as generally understood, namely the universal, the cultural, and the individual,<sup>44</sup> Augsburger presents the six dimensions to view the individual universally including (1) biological, (2) psychological, (3) spiritual, (4) sociocultural, (5) institutional, and (6) worldview.<sup>45</sup>

All in all, in view of cross-cultural counseling, Augsburger is much limited in his theory construction in the field of cross-cultural counseling. For instance, Augsburger's approach to the subject is not clinically oriented but rather psycho-anthropologically oriented. In his theoretical system, Augsburger's notion of cross-cultural counseling is basically grounded in the ideas depending on the awareness and knowledge of the culture and worldviews of the client of the different culture. And, his tool for the cross-cultural counseling is "interpathy" which involves both cognitive and affective intentional responses in interacting with the client of the different culture. This interpathy is basically based on cultural relativism. As already observed, Augsburger's notion of cross-cultural counseling limits its scope of counseling between the pastoral counselor of the American dominant culture and the client of the other culture in another

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<sup>44</sup>Augsburger, 50.

<sup>45</sup>Ibid., 52-3.

country. In this respect, Augsburger's concern of cross-cultural counseling has to do with an American missionary approach to help the client in an international Christian context. Furthermore, his idea of pastoral psychotherapy across cultures is assumed to be feasible without addressing the basic issue of language barriers between the counselor and the client.

In point, Augsburger's notion of cross-cultural counseling is characterized as the counseling between the counselor of the minority culture (or American dominant culture) and the client of the host culture (or the dominant host country culture). Interpathy based on the psycho-anthropological understanding of the client seems to be a short cut to address the issues of belief similarity and culture/race similarity in cross-cultural counseling.

At best, Augsburger's idea of interpathy may enable the pastoral counselor of the dominant culture in the United States to initiate cross-cultural counseling with the client of the minority culture. However, a potential danger in Augsburger's notion of cross-cultural counseling tends to mislead the pastoral counselors and the like in the United States to approach the client of the minority culture in the United States with the stereotypes of the culture and worldview of the same racial background client in the overseas/native country. In this respect, a fatal precedent was already set by Robert Leslie (1979) when he

attempted his theory constructs in cross-cultural counseling with the Asian-American clients in the United States based on his onsite clinical information of the cultural stereotypes of the clients in Southeastern countries. Of course, there is a similarity observable between the two kinds of clients above, but there is also a vast difference and distinction between them in their worldviews and cultures.

Despite it all, Augsburger, as a pastoral counselor, has offered a relevant cross-cultural theory to the field of pastoral care and counseling in the United States in an attempt to develop cross-cultural pastoral counseling between the counselor of the dominant culture and the client of the minority culture or vice versa.

In concluding, both Sue and Augsburger have attempted cross-cultural counseling from the standpoint of the counselor of the dominant culture in the United States, e.g., Sue's client of the minority culture in the United States and Augsburger's client of the host country culture in overseas. Especially, from the standpoint of the study of this dissertation, both Sue and Augsburger have addressed the issues from one side of the coin in the cross-cultural counseling perspective. In fact, another dimension in cross-cultural counseling is the issue of counseling between the client of the minority culture and the counselor of the same culture/race in varying degrees

of acculturation stages. This issue has been completely neglected in the field of cross-cultural counseling. In point, there are many variables that affect the effective counseling between the counselor and the client of the same culture/race in varying degrees of their individual acculturation stages and belief-dissimilarity.

Also, within the scope of the study of this dissertation as confined within the Asian-American context in its broadest sense, another related issue is the counseling between the counselor of the Asian American in one race/cultural background and the client of the Korean American, for instance. It is important to consider the important variables in this dimension that affect the cross-cultural counseling in this context. In short, besides the cross-cultural counseling perspectives by Sue and Augsburger, the cross-cultural perspective needs to expand the contexts of cross-cultural counseling between the client and the counselor of the same cultural origin/race in varying degrees of acculturation stages of each individual, and cross-cultural counseling between the counselor of one Asian-American cultural/racial background and the client of another Asian-American cultural/racial background. These areas of cross-cultural counseling are seldom dealt with in the field. In this regard, an aim of this dissertation is to engage in cross-cultural counseling in the narrowest sense between the counselor and the

clients of the same racial/cultural background. The clinical cases to be examined are the counselings in this context which will be fully explicated in Chapter 6.

In light of the discussions above, cross-cultural counseling in a Korean immigrant perspective will be explored in our next discussion.

#### Cross-Cultural Counseling in a Korean Immigrant Perspective

In the previous discussion, after exploring the cross-cultural counseling perspectives especially in light of D. W. Sue and D. W. Augsburger, it was concluded that the concept of cross-cultural counseling was necessarily expanded beyond the scope of the counseling between the counseling of the dominant culture and the client of the minority culture. Other new cross-cultural counseling perspectives are the counselings between the Asian-American counselor of one racial/cultural background and the client of another Asian-American racial/cultural background, and the counseling between the counselor and the client of the same race/cultural origin in varying degrees of the acculturation stages in the United States.

In this regard, it is so attempted to explore cross-cultural counseling perspective with the Korean immigrants in the United States.

In dealing with the Korean immigrants from a cross-cultural counseling perspective, it is generally true that

the Korean immigrants in the United States are sociologically perceived within the context of the Asian-American experience. For this reason, it may be helpful to describe the Asian-American community in general in a step to the discussion of the Korean immigrants in a cross-cultural counseling perspective.

Asian Americans are a most diversified and heterogeneous group in terms of their histories, cultures, races and languages, as they are distinctively different from one another in their worldviews. The geographical affinity in the region of their ancestors is the only common denominator.

In fact, it is an opinion that the nomenclature "Asian American" is a politically oriented description rather than a racial/culturally oriented description, and yet "Asian American" is often used as if it were a racial/cultural description. For this reason, the Asian Americans are commonly misrepresented and misunderstood in the American public as well as in the literature of the human behavioral sciences. In other words, besides Chinese and Japanese Americans, all the subgroups of the Asian Americans have been historically submerged without their "faces" and



"names"<sup>46</sup> by the identities of those two dominant Asian American groups by the American public.

Against this background, John Axelson, in his Counseling and Development in the Multicultural Society (1985), although his inclusions of the six Asian American subgroups are extremely brief and superficial, has restored, in a limited way, the names and faces of those forgotten subgroups particularly by his inclusion in the content, including the latest arrivals of Asian immigrant groups.<sup>47</sup>

In point, the Asian Americans adapt themselves differently in the American society depending on their respective histories and subcultures. For instance, the Chinese Americans are generally subdivided into three psychocultural orientations relating to the dominant culture in the United States: (1) the traditionalists whose lifestyles are oriented to the traditional Chinese culture and worldviews, (2) the marginalists who are rejecting the Chinese traditions and lean to the American culture as their lifestyles, (3) the Chinese Americans or biculturalists who are integrating and synthesizing the two

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<sup>46</sup>In view of Asian cultures, the meaning of "face" and "name" is symbolically significant in the minds of the Asian personality. Refer to Hsien-chin Hu, "The Chinese Concept of Face," American Anthropologist 46 (1944): 45-66. Augsburger, 132-3.

<sup>47</sup>Axelson, 91-111.

cultures of the Chinese and the American.<sup>48</sup>

In some instances, some Chinese Americans are grouped on the basis of their origin of birth and the length of residence in the United States, including Chinese Americans as A.B.C.'s (American-born Chinese), F.O.B.s (Fresh off the boat), H.I.P.s (Hong Kong Instant Product), and M.I.T.s (Made in Taiwan).<sup>49</sup>

For Japanese Americans, they are generally subdivided into three social stratifications, namely (1) the Issei (first generation) who are Japan-born and tend to adhere to the Japanese traditions, (2) the Nisei (second generation) who are U.S.-born and are inclined to the white-Anglo cultural orientation especially in view of their experience of racism during World War II, and (3) the Sansei (third generation) who are also U.S.-born who tend to integrate Japanese traditions into their American culture-oriented lifestyle.<sup>50</sup>

Although the Southeastern Asian-American groups are irrelevant/distant to the cultural affinities of the Korean

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<sup>48</sup>Stanley Sue and Derald W. Sue, "Chinese-American Personality and Mental Health," in Stanley Sue and Nathaniel N. Wagner, eds., Asian-Americans: Psychological Perspectives, (Palo Alto, Ca.: Science & Behavior, 1973), 111-24.

<sup>49</sup>Charles H. Mindel and Robert W. Habenstein, eds., Ethnic Families in America, 2nd ed. (New York: Elsevier Science, 1981), 136.

<sup>50</sup>Harry H. L. Kitano, Japanese-Americans, 2nd ed. (Englewood Cliffs: Prentice-Hall, 1976), 201.

immigrants, it is worth mentioning that for Filipinos, Vietnamese and other Southeast Asian immigrants, it is postulated that they are more likely to go through the three general psychocultural stratifications in their cultural adaptations in the United States.<sup>51</sup>

As a focus of the study of this dissertation, the Korean immigrants will be discussed more fully. First of all, as stated in our previous discussion, the presence of the Korean immigrants in the United States began in 1903, but they have historically remained nameless and faceless in the face of the American society until the early 1970s.<sup>52</sup> In this regard, John A. Axelson makes this observation:

The immigrants from Korea can be considered recent arrivals by comparison to other Asian Americans. They have little history of early migration to the United States, although some were employed as contract laborers in Hawaii and the West Coast in the very early 1900s. Since 1965, immigration of Koreans has been heavy. Americans in the United States probably know less about the Koreans than they do about any of the other Asian-American groups.<sup>53</sup>

Their racial/cultural identity had been submerged with the

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<sup>51</sup>Due to interest of the focus on the relevance of the cultural affinities of Chinese- and Japanese-Americans to the Korean immigrants, it is regretful to leave the Southeastern Asian American groups nameless and faceless in this discussion.

<sup>52</sup>Refer to John A. Axelson, 105-6. Axelson unusually includes the Korean immigrants in his discussion in extreme brevity.

<sup>53</sup>Ibid., 105.

identities of Chinese or Japanese Americans for the convenience by the dominant culture. From the early 1970s, their racial/cultural identity has been independently emerging as a visible racial/cultural minority group in the American society. At this point, Axelson quotes:

Few Koreans--approximately 7000 and most of them male, according to Kitano and Matsushima (1981)--were included in the early migrations of Asian groups to the United States. The decennial census of the United States did not separate Koreans as a population group until 1970, at which time 70,598 were reported. Although South Korean refugees migrated following the Korean Conflict, the majority of the immigrants have arrived since 1965.<sup>54</sup>

The experiences of Korean immigrants in the U.S. are very dissimilar with the Southeast Asian immigrants, whose experiences, except for Filipinos and Thais, are chiefly characterized as refugee immigrants. Further, the Korean immigrant experiences are different from Chinese and Japanese Americans in their psychocultural adaptations and stratifications. Although it is generally true that the Korean immigrants are no different in the broadest sense from the other Asian-American subgroups as well as all the major racial ethnic minority groups in the United States, the Korean immigrants still seem to stand out in some respects.

Specifically, the term Korean immigrant is initially defined in Chapter 1 to refer to immigrants from South

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<sup>54</sup>Ibid., 105-6.

Korea to the United States since 1965. However, in the broadest sense, there are Korean immigrants included whose entry dates in the U.S. may trace well back to the early 1900s. Generally, it is postulated that the birthplace and the length of residence in the United States become significant variables to determine the psychocultural dynamics of the Korean immigrant development modes.

In a microcosm, there are more than the three typical stratifications that are observable among the Korean immigrants in the United States. The six psychocultural stratifications as postulated include:

1. The first pioneer Korean immigrants of the early 1900s who were heavily acculturated under the pressure of the social forces of racism in American society prior to WWII and became biculturalists;
2. The offspring of the first immigrants born in the United States whose psychocultural orientation leans to the dominant culture, losing Korean cultural traits and language, and remaining as a marginalist with a self-designation as "American-Koreans";
3. Interracially married immigrants and war orphans adopted by American families. Interracially married immigrants who are placed into a structural assimilation but limited in individual assimilation into the dominant culture due to personal handicaps and inability in personal assimilation. They tend to remain marginalists. On the

other hand, war orphans adopted by American families are individually assimilated into the dominant culture with their cultural orientation and language. These people are completely disconnected with the Korean community in the U.S.;

4. The recent first generation (Ilsei) immigrants after the U.S. entry since 1965 whose cultural orientation is deeply rooted in the Korean traditions, attempting to make the U.S. their new home with a frontier spirit in their new homeland. They are extremely limited in structural and individual acculturation and assimilation due to their language and cultural barriers, although they tend to view the dominant culture favorably. This generation tends to lead a traditionalist lifestyle.

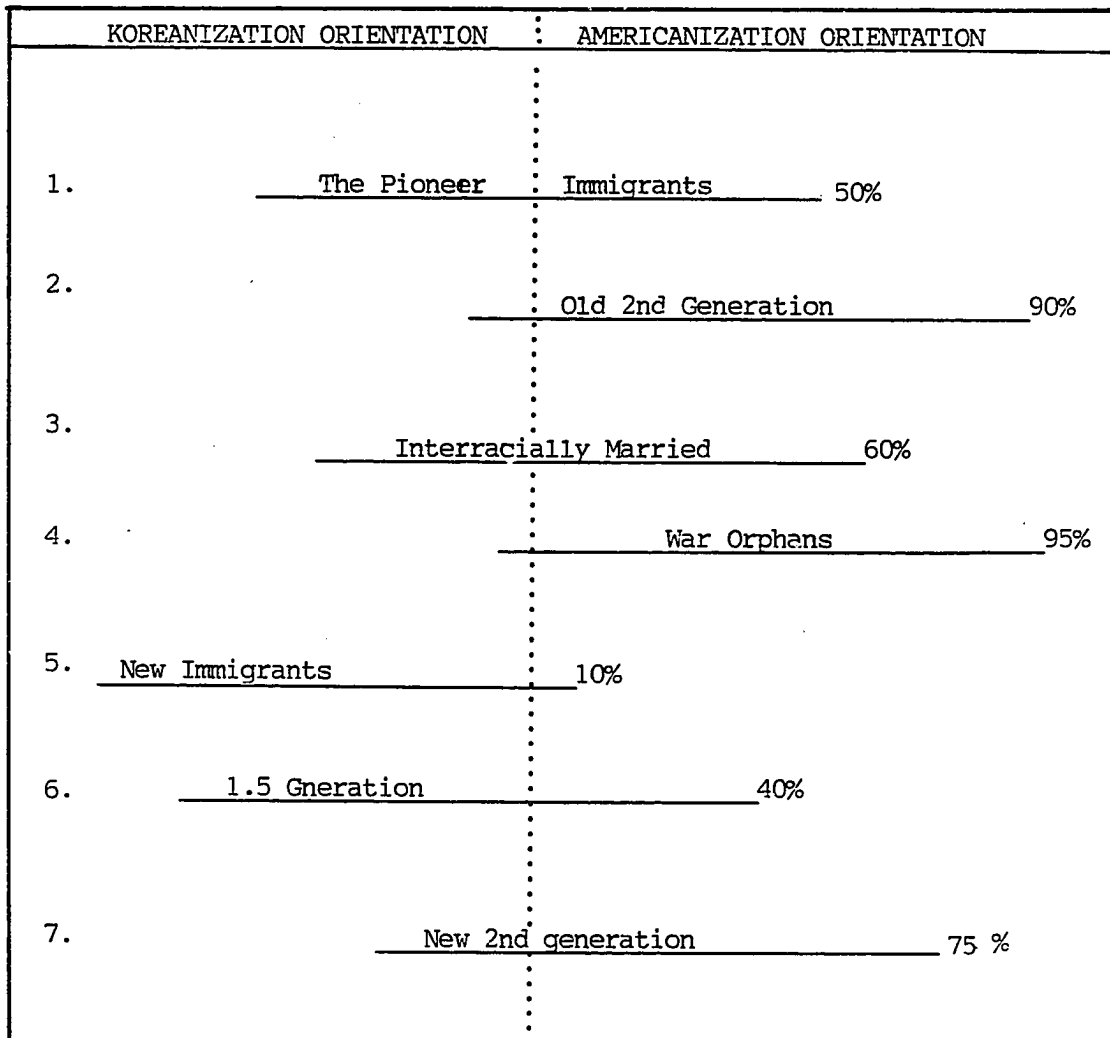
5. The one-point five (1.5) generation, known as Il-Jom-O-Sei, immigrants who had willingly or unwillingly entered the U.S. with their first-generation parents in their growing ages from infants to teenagers. This generation is basically oriented to the biculturalists with their cultural and language lifestyles.

6. The new second generation who are born to first generation immigrants in the U.S. tend to lead an assimilated lifestyle with the cultural and language life of the dominant culture.

In these six psychocultural developmental modes and stratifications, the most assimilated lifestyles among

Koreans in America include the offsprings of the early pioneer immigrants (American-Koreans), the war orphans, and the second generation; the biculturalists with their bilingual/bicultural lifestyles include the interracially married immigrants, the one-point-five generation, and the pioneer immigrants. The traditionalists are the recent immigrants with a favorable attitude toward the dominant culture.

In sum, the psychocultural stratification for the Korean immigrants in the U.S. is more complex than the three generational stratifications of Japanese-Americans as characterized between the generations or than the three cultural orientations of the Chinese Americans as characterized within the generation. The Korean immigrant stratification is characterized not only within the generation but also between the generations as well. Psychocultural development stratifications of the Korean immigrants is illustrated in Figure 6.



**Figure 6: Perceived Scheme of Korean American Acculturation Patterns by the Differentiation of Birthplace, Generation, and Family Life.**



In view of the various psychocultural adaptation modes, cross-cultural counseling is accordingly receptive to the Asian American or Korean immigrant clients. Some important value-oriented factors related to the Asian-American clients, particularly Chinese Americans, are generally considered to be (1) self-cultivation, (2) discipline, (3) balance, (4) harmony, (5) collectivity, and (6) filial piety.<sup>55</sup>

Related to Japanese Americans specifically, important subcultural factors under consideration for cross-cultural counseling with Japanese Americans are: (1) the ie (family, household, house in central to the concept of the Japanese family and system), (2) the amae (to depend on and presume another's benevolence) as essential in understanding the personality structure of the Japanese, (3) the enryo (reserve, constraint) as a way of "the differences in styles of communication and behavior," (4) the gaman (stick things out at all cost) as a coping mechanism of "hardship, disillusionment, and loneliness."<sup>56</sup>

In addition, Far East Asian Americans tend to exhibit the following cultural traits for consideration of cross-

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<sup>55</sup>STC Cross-Cultural Counseling class notes, 27 February 1987.

<sup>56</sup>Akemi Kikumura and Harry H. L. Kitano, "The Japanese America" in Charles H. Mindel and Robert W. Habenstein, eds., 43-59.

cultural counseling: (1) silence as a sign of respect and politeness, (2) indirectness, (3) suppression of feeling and self-restraint for self-disclosure, (4) hierarchial human relations, (5) dependence on authority with an expectation of advise-giving, and (6) folk mode of healing/counseling.<sup>57</sup>

In addition, all six psychocultural developmental modes of Korean-American personality are basically differentiated on the basis of one's level of acculturation. In the acculturation process, the Korean-American individual is undergoing a selection process of cultural values between Korean and American cultures as one is exposed to both cultures. It is usually true that the Korean immigrant generally selects cultural values from the American culture that may be beneficial to one's psychological well-being. Hence, the tendency is to reject cultural values that may disservice one's psychological needs. This cross-cultural zig-zag phenomenon of one's acculturation process is illustrated in Appendix G.

In sum, counseling with Asian Americans in general is much more complicated because of vast diversities in race, language, class-bound and culture-bound backgrounds. Therefore, it is suggested that the nomenclature Asian Americans is inappropriate, although it may be politically

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<sup>57</sup>D. W. Sue, Counseling the Culturally Different, 37-44.

appropriate to describe the Asian Americans who are characterized with variations of race, language and history. In this regard, the "Asian American" designation tends to generate inappropriate stereotypes for all the Asian American subgroups, particularly in the field of human behavioral sciences/helping professions. In point, Asian American is politically a reality but clinically a myth in cross-cultural counseling. Since stereotyping is one of the major barriers for effective cross-cultural counseling, it would be appropriate and accurate to designate/or single out the names of Asian-American subgroups, e.g., Chinese-American, Korean-American, Vietnamese-American, etc.

Specifically, Korean immigrants bear certain cultural characteristics that are important for cross-cultural counseling. In terms of the unique Korean cultural values, Tongshik Ryu, a Korean culture-oriented indigenous theologian, postulates three basic indigenous values: (1) hân ( 한 ), a sense of oneness, (2) môt ( 멋 ), a sense of aesthetic feeling of harmony, and (3) sarm ( 삶 ), a sense of life and living.<sup>58</sup>

From the ethicist's point of view, Sung Bum Yun, a Korean indigenization Christian ethicist, postulates three basic ethics of the Korean people, namely: (1) filial piety

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<sup>58</sup>Tongshik Ryu, Hanguk Shinhakui Kwangmack [The mining vein of Korean theology] (Seoul: Jeonmang, 1982), 18-20, 25-30.

(hyo, hsia, 孝 ) as the orders basic to humanity, (2) human-heartedness (in, Jen, 仁 ) as the quality of full humanity, (3) integrity (sung, Ch'eng, 誠 ) as the basis of all the ways to express in human relationships.<sup>59</sup> In view of the Confucian ethics, there are five traditional cardinal relationships embedded in the Korean lifestyle, namely: (1) royalty between master and subject ( 君臣有義 ), (2) intimacy between father and son (父子有親), (3) proper distinction between husband and wife (夫婦有別 ), (4) seniority between young and old (長幼有序 ), and (5) trustworthiness between friends (朋友有信 ).<sup>60</sup>

Now, in view of the emotional characteristics of the Korean personality, it is commonly known that there are four prevalent emotions affecting the behaviors of the Korean personality. The four prevalent emotions include:

1. chung ( 情 , affection or warmth)<sup>61</sup> in that all Koreans are seeking unconsciously or unconscious affection

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<sup>59</sup>Sung Bum Yun, Ethics: East and West, trans. Michael C. Kalton (Seoul: Christian Literature Society, 1977), 13-182. It is important to note that the translator uses the Western style of the Wade-Giles system of romanization, whereas, as noticed prior, the writer of this dissertation follows the Koreanized romanization. Thus, two kinds of romanization are noted here.

<sup>60</sup>Ibid., 25. Please note the translations by this writer differ from the renderings of the translator of Yun's book. Cf. Augsburg, 164-66, for the five classic Chinese virtues.

<sup>61</sup>In Hwoi Kim, "Chung ( 情 )," [Affection] [Korean Language] Morning Calm [Korean Air] (June 1989): 12-4.

or warmth from each other in interpersonal relationships. An antonym of chung is "cold emotion" ( 冷情 , nang-chung). The more chung, the more altruistic one becomes behaviorally. Chung is a Korean emotional expression of humanized interpersonal relationships. Individuals are valued and attracted by others with their quality and quantity of chung.

2. Kiboon ( 氣分 ) is an emotional state of one's inner spirit or climate at the moment. Kiboon is a key to signifying one's emotional spirit, either positive or negative within one's emotional world. If kiboon is good (or high), a Korean individual becomes positive and generous in interpersonal relationships. If kiboon is "bad" (low), he/she becomes negative and critical and with an attitude of "as a matter of fact" or "law and order" without showing his/her chung. If one's kiboon is good, one happens to feel high with oneself or with others in the interpersonal relationships.

3. Môt ( 멋 , aesthetic feeling)<sup>62</sup> is a genuine Korean expression in that one feels aesthetic feelings about one's positive configuration/Gestalt from others or state of affairs or nature. Andrew Sung Park defines the môt as "the harmonious beauty."<sup>63</sup> One may say that the

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<sup>62</sup>Andrew Sung Park, Minjung and Pungryu Theologies, 128-9. Park states: "Môt can roughly translate as 'beauty of harmony' or 'splendor of symmetry,'" (p. 128).

<sup>63</sup>Ibid., 132.

Korean people are living in pursuit and appreciation of môt in their life. When one feels môt, especially from others, one tends to admire the individual or object of môt giving the highest affirmation of môt. Koreans are appreciative of môt in their life and others or nature. For instance, one is looking for môt-like lifestyle, môt-like actions, môt-like politics, môt-like business, etc.

4. Haan is one of the common emotions that the Korean individuals often feel. Usually, haan is a deeply seated feeling or emotion embedded in the intrapsyche of the Korean personality. Haan, as already defined as the focus of this dissertation, is normally observed to be predominant among the Korean individuals who have been victimized in one's wish, possession, status or rights by either internal causes within the individual or external causes outside the individual. It is a suppressed or repressed feeling of one's soul-lamentation resulting from the most painful experiences of unjust suffering in one's life. Haan feeling is a dominant feeling among the Korean individuals under the long suffering by the external oppression or injustice in one's life. In point, to reveal one's haan feeling is to express/reveal one's most emotionally valued thwarted life goal or aspiration or one's most emotionally experienced pain from the past, or for the present or future.

Haan is a residual feeling from one's most

excruciatingly experienced psychological pain in one's intrapsyche. To illustrate, as the Minjung theologians assert, the Korean people are all born "in the womb of haan," as the existence of a Korean woman herself is the haan-ridden life. Korean women have been historically suffering under the sexism of Confucianism. On an individual level, an old Korean saying goes that "a woman buries her dead husband in the ground, but buries her dead child in her heart." Also, both Korean male and female are all haan-ridden people historically.

In the final analysis, one's haan leads and directs the energy of one's life goal to the ultimate release or dissolution in the forms of attainment of solution, or sublimation or destruction. In this sense, it appears to be extremely important to understand haan feelings harbored by the Korean individuals in order to know the intrapsychic dynamics of the Korean individuals.

In addition, considering the Korean individuals behaviorally, it is thought that four basic common behaviors are prevalent for the consideration of cross-cultural counseling with the Korean immigrants. The four basic behaviors commonly observed among the Korean people include: (1) intuitive, (2) implicit communication and emotional distance, (3) face-saving, and (4) temperamental.

Korean individuals, similar to other Asian people, tend to depend heavily on their intuition rather than

reason to collect data on or assess others in interpersonal relations. In intuition, it is so understood that "the intuitive's psychological function transmits perceptions via the unconscious of the other person."<sup>64</sup> It can further be defined that:

Intuition is an immediate awareness of the whole configuration, without a real comprehension of the details of the contents. It concerns itself with inner or outer phenomena. The focus is on possibility.<sup>65</sup>

In fact, Koreans rely on their intuition rather than reasoning in assessing interpersonal relations or in solving interpersonal conflicts. This intuitive behavior is directly related to the behavior of kiboon, which is also strictly related to one's emotion rather than reason.

In this intuitive mode of behavior, nonverbal signals and communication become extremely important, superseding the importance and validity of explicit communication/dialogue. This sort of communication pattern makes Western psychotherapy extremely vulnerable with the Korean clients, especially with the cross-cultural counselor when he/she is not familiar with the culturally oriented patterns of nonverbal communication of the Korean client.

Related to intuitive behavior in interpersonal communication, implicit or indirect communication is a

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<sup>64</sup>Raymond J. Corsini, ed., Current Personality Theories, 105.

<sup>65</sup>Ibid.



normative pattern, especially in encountering a stranger or counselor. This implicit or indirect pattern of communication has to do with the hierarchical human relationships tailored by Confucian ethics. It is generally conceived with five basic layers of the hierarchical human relationships, namely: (1) the supreme, (2) the high, (3) the equal, (4) the lower, (5) the lowest in the social ladders of human status in relation to oneself. In essence, in these six layers of hierarchy in human interpersonal relationships, one must maintain an appropriate, culturally tailored social interpersonal distance.<sup>66</sup> If any one violates this prescribed social distance in interpersonal relationships, one's behavior is considered rude, impolite, contemptuous, and arrogant.

Interestingly, the Korean language is structured to express these five social distance variations existing in all human relations. Thus, one's expressed usage of appropriate language becomes an immediate reflection of one's inner perception of the counterpart in a social distance. Because of the socially prescribed distance, one

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<sup>66</sup>It is interesting to observe what Sue reports about the four interpersonal distances practiced by Anglo culture as determined by the intrapsychic dynamics and the space, whereas Korean social interpersonal distance is predetermined by the social roles/status prescribed by Korean culture. Anglo's four interpersonal distance zones include: (1) intimate (to 18 inches), (2) personal (1½ feet to 4 feet), (3) social (4 feet to 12 feet), and (4) public (lectures and speeches). See, D. W. Sue, Counseling the Culturally Different, 41.

has to behave according to one's counterpart in an encounter with an appropriate use of language and behavior. Indirect or implicit communication is thus acted as one's appropriate behavior in one's social distance to the person in the encounter. For instance, outright inner revelation to a social stranger or a person above is considered as a rude, contemptuous and arrogant behavior from an inferior to the superior in the social hierarchy. In this sense, the counselor is required to develop an extra skill to read in between the lines of the culturally tailored expression or communication of the client. This phenomenon is more striking in the case of the cross-cultural counselor with the Korean client, as the self-disclosure and in-depth self-revelation to a stranger/person in a higher level would cause a sense of shame and a feeling of losing one's face.<sup>67</sup> It is implicit that the intimate self-disclosure is only possible within the context of equal or intimate friend(s) in Korean culture.

Another important behavior for Korean individuals has to do with "face." Hsien Chi Hu recognizes two kinds of

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<sup>67</sup>Augsburger, 113-26. Here, the author explicates shame in an excellent manner, noting two faces of shame, and varieties of shame. In point, the author shows shame as discretion before the act and shame as disgrace after the act, in comparison with anxiety, shame, and guilt (pp. 115-23).

face in the Chinese concepts of face.<sup>68</sup> Similarly, there are two aspects of face in the Korean mind. One is body-face (choe-myon, 體面), and the other is face itself. Face in the Korean mind is a symbolism of representing the whole personhood. In the matter of choe-myon, one acts and behaves within the socially prescribed confines and parameters of one's social status in the eyes of the public (or interpersonal relations) against one's social roles, or else, one would feel "losing face or body-face." Losing face or choe-myon involves losing one's dignity or prestige or reputation. In general, choe-myon or body-face acts as a self-restraint to maintain one's ego to act or behave within the social confines and parameters of one's social status or roles. In this respect, the Korean individuals all act or behave in accordance with one's perceived choe-myon (body-face) in all interpersonal relationships and encounters. In this sense, choe-myon works always as a force of self-restraint or discipline in order for individuals to behave accordingly within one's social status and roles. In this sense, choe-myon can be understood as a function of the superego playing an important role in one's social life.

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<sup>68</sup>Hu, 45. Hu defines two meanings of face: (1) prestige or reputation, or (2) a respect of the group "for a man with a good moral reputation." Also, refer to Augsburger, 132-33.

In choe-myon, one strives to build his virtue by one's self-restraint. According to Hu, choe-myon is "built up through initial high position, wealth, power, ability ...."<sup>69</sup> On the other hand, face itself is also operative in the moral stance. In this sense, face itself is involved with the respect of the group or society "for a man with a good moral reputation."<sup>70</sup> According to Hu, face is "both a social sanction for enforcing moral standards and an internalized sanction."<sup>71</sup> Face is symbolically a social prestige and reputation bestowed by the society.

In this regard, face refers "to the confidence of society in the moral character of ego."<sup>72</sup> Hu further comments:

A disregard for the standards of behavior causes the group to doubt the moral character of the individual and to question his ability to perform his roles. This loss of face puts ego outside the society of decent human beings and threatens him with isolation and insecurity.<sup>73</sup>

One can lose choe-myon or face. One can lose choe-myon in two manners. One may lose choe-myon by one's own loss of self-control in engaging in unfitting/inappropriate acts or behaviors to one's own status and social roles. In

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<sup>69</sup>Hu, 61.

<sup>70</sup>Ibid., 45.

<sup>71</sup>Ibid.

<sup>72</sup>Ibid., 61.

<sup>73</sup>Ibid.

this instance, one may feel ashamed and undignified. The other way to lose choe-myon is by others who happen to demean and humiliate one's personhood and dignity. This results in a personal insult to the individual, causing one to feel righteous indignation.

All in all, Korean individuals are always seeking to behave or act under the internal demand and pressure of maintaining and promoting one's face or choe-myon in the interpersonal and social context. In point, there are certain things that the Korean client would not ordinarily talk about or act in the cross-cultural counseling context because of his/her face- and choe-myon-saving. Also, one who is especially in low self-esteem tends to be easily offended with one's choe-myon by a counselor of another culture.

In our last consideration, temperamental behavior for Korean individuals also needs to be heeded by us. In other words, it is commonly known that Korean individuals are generally temperamental in their behaviors. For this reason, Korean individuals exhibit impatience, are tempted to look for a quick and instant solution, and are intolerant to the differences. They often behave with a tendency of being task-oriented vs. relation-oriented, becoming here-and-now oriented in terms of their conflict management. In this respect, Korean clients are often impatient with the Western process-oriented counseling,

rather seeking comfortably advise-giving from the counselor. As paradoxical to their belief system, the Korean clients tend to explode emotionally when impatience occurs. This is where the Korean clients tend to lose their choe-myon if they are unable to control their negative feelings, exploding in front of the counselor of another culture. In point, in cross-cultural counseling, Korean clients with their temperamental tendency tempt to seek here-and-now quick solution-oriented advice from the counselor, and become often skeptical about long-term psychotherapy, if it is needed.

In sum, we have briefly examined the four basic behavior patterns of the Korean individuals that can be easily observable in the cross-cultural counseling context. One additional noticeable behavior for Korean individuals is the fact that Korean individuals are always seeking to behave and act in the social context with a pursuit of harmony and peace with one's neighbors. In so doing, the Korean individuals tend to place the community-need/others over against one's own needs. By pursuing interdependence rather than independence, they are behaviorally seeking to keep harmony and peace with others. For this need, they seldom confront others behaviorally, tending to suppress themselves in the public eyes for the sake of harmony and peace. Because of belief in peace and harmony, the Korean individuals place peace and harmony over the necessity of

justice and law in crowd behaviors. Because of this behavior, the Korean clients would tend to rightly please the counselor rather than to confront or challenge or correct the counselor. They may tend to exhibit a nice-person syndrome to the counselor for the pursuit of harmony and peace. Especially, the Korean clients would tend to keep harmony and peace with the counselor as an authority person over the clients by exhibiting behaviors of silence, passiveness, dependence, indirectedness, self-restraint, and politeness.

In view of the discussions of the four basic major emotions and the four basic behavior patterns, and in light of the six psychocultural acculturation modes for the Korean immigrants, cross-cultural counseling with the Korean clients may not be a simple, easy task.

However, it appears to be clear that there are three main categories of acculturation modes, namely (1) the traditionalists (the current first-generation immigrants), (2) the marginalists (the old second generation, war-orphan immigrants, and new second generation), and (3) the biculturalists (the interracially married immigrants, the first pioneer immigrants, and the one-point-five generation).

For the traditionalists, the language is the primary factor in considering cross-cultural counseling, as the current first-generation immigrants are predominantly

monolingual with their native tongue. In this sense, an English-speaking counselor is out of the question. In some instances, an English-speaking counselor attempts to utilize a translator in counseling. Obviously, this approach will do more harm than good since all the non-verbal communications and nuances of the expressions of the Korean clients may be completely or almost lost in the translation process, and the relationship between the counselor and the client can hardly be established through the use of a translator. At worst, a translator can be used only in the case of quick problem-solving or task-oriented performance. At this point, if counseling with the first generation requires social intervention for the client's need, the counselor of the dominant culture would become more effective with his/her social power to intervene in the social systems on behalf of the client. In addition, the presence of the translator as a third person of the same culture as the client may add an extra sense of embarrassment and shame to the client as he/she feels exposed with his/her personal identification to the translator of the same kind.

However, counseling with the marginalists is much more possible with the counselor of the dominant culture since the language and culture should not present any problem. In this case, the counselor of the dominant culture would be more effective in dealing with the marginalists (Korean-



Americans) since they would tend to feel more affinity with their language, lifestyles and cultural orientations (or belief similarity).

Also, dealing with the biculturalists would present another angle. Their issues and concerns may determine the desirability of either the counselor of the dominant culture or the counselor of the similar cultures (Asian American), or the counselor of the same culture. Since the biculturalists do not have the language problem, their main criterion for effective counseling would be belief-similarity between the client and counselor, with all the cross-cultural sensitivities and awareness demonstrated.

In sum, cross-cultural counseling with the Korean Americans would require a belief similarity with the marginalists and the biculturalists, but race similarity with the current first-generation immigrants.

We have briefly considered some aspects and perspectives of doing cross-cultural counseling with the Korean immigrants. In view of the cross-cultural counseling perspectives, we will now examine the contexts of haan experiences of the Korean immigrants in the United States.

## CHAPTER 5

Exploring Haan Experiences Among Korean  
Immigrants in Southern California

The ultimate aim of this dissertation is to seek to understand the haan experience among the Korean immigrants in Southern California psychologically and theologically for the purpose of effective pastoral care and counseling.

The discussion in this chapter thus seeks to contextualize the haan experiences of the Korean immigrants in four basic levels: the individual life, family life, church life and community life in the United States, specifically in the Southern California area. And, these four levels of the Korean immigrant life will be explored from the perspective of cross-cultural pastoral counseling.

In attempting this task, we are aware that scarcity of research resources relevant to the subject puts a severe limitation on the discussion. Therefore, two approaches will be applied for this task. One is to depend on the research for the background data for this chapter outside of the discipline of pastoral counseling, and the other is

to depend on my personal immigrant life experience of the last 25 years of residence in the United States.<sup>1</sup>

In terms of the research done by the universities in the United States on the Korean immigrants in their degree programs, an encouraging observation is made that there has been an increasing number of studies undertaken during the last two decades. These research studies were undertaken predominantly by the disciplines of sociology, education, and social work. In addition, there has also been an increasing number of research on the Korean immigrants undertaken by the seminaries in the United States in the same period. Table 2 below<sup>2</sup> indicates the number of research on the Korean immigrants done by the universities and the seminaries in the U.S. respectively from 1971 to 1989:

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<sup>1</sup>Personal immigrant life experiences here include the data accumulated from personal eyewitness accounts based on three residential areas--Philadelphia, Wichita, and Los Angeles--at the beginning of the development of the Korean immigrant community in the U.S. by the current wave of immigrants from Korea beginning in 1965. The personal data are thus a combination of both a personal eyewitness account and personal research along with an accumulated experience of readings, lectures and seminars on the Korean immigrant experiences during the last two decades. However, many ideas besides my own may not be traceable to other authors but, if traceable, they will be footnoted accordingly.

<sup>2</sup>For other research on Korean immigrants see, Won Moo Hurh and Kwang Chung Kim, "Race Relations Paradigms and Korean-American Research: A Sociology of Knowledge Perspective," Koreans in Los Angeles, Eui-Young Yu et al., eds., 235. The authors reported 154 research studies done since 1975.

Table 2: Annual Breakdowns of Research on Korean Immigrants Undertaken by the Universities and Seminaries from 1971 to 1989.<sup>a</sup>

	Annual Number of Research by Universities	Annual Number of Research by Seminaries <sup>b</sup>
1989	4	1
1988	15	2**
1987	14	3
1986	7	2
1985	3	1
1984	6	7
1983	7	3
1982	10	2
1981	7	0
1980	4	2
1979	4	1
1978	4	1
1977	4	0
1976	4	1
1975	1	7
1974	0	2
1973	0	0
1972	0	0
1971	1	0
	95	35

\*\* This number includes one Ph.D. dissertation from Vanderbilt University because of its nature of the subject of pastoral care in the Korean immigrant church.

<sup>a</sup>Source: Dissertation Abstract International, "Comprehensive Dissertation Query Service," Order Number 00049412 (Ann Arbor: UMI, March 1990), pp. 1-26.

<sup>b</sup>The researches undertaken were all D.Min. theses. The seminaries that reported D.Min. research undertaken in the order of larger number include (1) School of Theology at Claremont, California, (2) Drew University, (3) Fuller Theological Seminary, (4) Andrews University, (5) Columbia University, (6) Eastern Baptist Theological Seminary, and (7) Southern Methodist University. A caution must be taken to view the numbers reported in the table as suggestive, rather than conclusive, because it may be the case that other seminaries might not have reported their research to the UMI for one reason or another.

From the data of Table 2, two tentative conclusions can be drawn. One is that there may be more researches on the Korean immigrants than the actual numbers reported by the U.M.I. The second is the fact that there is a clear indication of increasing research interests on the Korean immigrants in the United States among the universities and the seminaries.<sup>3</sup>

Nonetheless, there is no research available yet in the area of pastoral counseling with the Korean immigrants in the United States as of this date. As the study of this dissertation is undertaken within the confines of pastoral counseling, it is cognizant that the resources for cross-references on the discussion of this chapter is extremely limited. However, the majority of this chapter is postulated from the perspective of pastoral counseling.

Our task is to explore the socio-psycho-cultural contextualization of the Korean immigrant life experiences as it relates to their haan experience. As a way of contextualization, it is conjecture that the four basic

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<sup>3</sup>For a brief review, for the study of the Korean immigrants in the U.S., a few authors stand out. They include: Bong-youn Choy's Koreans in America (1979), Hyung-chan Kim's The Korean Diaspora (1977) in history; Won Moo Hurh and Kwang Chung Kim's Korean Immigrants in America (1984) and Eui-Young Yu et al., eds., Koreans in Los Angeles (1982) in sociology; Bok-Lim C. Kim's The Asian Americans: Changing Patterns, Changing Needs (1978) in social work; Byong-suh Kim and Sang Hyun Lee's The Korean Immigrant in America (1980), and Sang Hyun Lee's Korean American Ministry (1987) in theology.

levels of the Korean immigrant life include the individual life, the family life, the church (religious) life, and the community life in the multicultural society of America. We will discuss each of the four basic levels in some detail.

### The Korean Individual Immigrant Life

Our leading question may be, what is the Korean individual immigrant life like in the view of the haan experience in the United States?

In point, the Korean individual immigrant life is very unique in certain ways. For instance, the unique bases of the Korean individual immigrant life include (1) high level of education (college), (2) vital ages between 30-50 years, (3) professional skills (and quick to learn know-hows), (4) a family support network, (5) financial ability, (6) a strong motivation of the "gold dreams" with a favorable attitude toward the dominant culture, and (7) two effective important support networks of one's church (religion) and the overseas support networks of Korea.

To describe these seven uniquenesses, first, various sociological researches indicate that prior to their immigration, many of the Korean individual immigrants are college graduates. Research reports that "the recent Korean immigrants are the most highly educated group among Asian-Americans."<sup>4</sup> Second, another uniqueness of Korean

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<sup>4</sup>Won Moo Huh and Kwang-chung Kim, Korean Immigrants in America (London: Associated University Press, 1984), 58.

immigrants is that they are predominantly in the most productive, vital ages of 30 to 50 years in the life cycle. Hurh and Kim report a mean age of 42.2 "with 63.3 percent in the age category of 31-50."<sup>5</sup> Because the immigrants are in the most productive years, they tend to be vital, imaginative, innovative and adventurous in their new socio-cultural adjustments in their life in the United States.

Third, it is also a fact that a large percent of the Korean immigrants were professionally trained prior to their immigration.<sup>6</sup> This high percentage of professional skills background seems to be consistent with their high level of education background. Because of the professional background, the Korean immigrants are quick to learn their new living skills in the new land when they face changes in their new career or professions.

Fourth, the Korean immigrants are very much strengthened and supported by their family network. In contrast to the pioneer Korean immigrants in the early 1900s whose immigration pattern was primarily individual, the current immigrant pattern is a family immigration or an

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<sup>5</sup>Ibid., 56.

<sup>6</sup>Bok-Lim C. Kim, The Asian Americans: Changing Patterns, Changing Needs (Montclair, N.J.: Association of Korean Christian Scholars in North America, 1978), 185.

extended family immigration since 1965.<sup>7</sup> This current family immigration pattern, in contrast to the individual immigration pattern prior to 1965, provides a strong basis for the Korean immigrant individuals to cope effectively with the stresses and shocks of the new immigrant life in their new land.

Fifth, financial ability is another backbone for the stability and rapid economic success among the Korean immigrants. Although no research is available on the seed monies that the Korean immigrants were bringing when they were migrating to the United States, various evidence indicates that the most immigrant families/individuals are bringing along with them substantial seed monies.<sup>8</sup> Because of their substantial seed monies, the Korean immigrants are quicker to establish and stabilize their economic life as a basic means of their settlements in the United States.

Sixth, a high motivation from a new frontier spirit was another key factor for the Korean immigrants to accelerate their adjustments in the American society. It may be a Korean version of the American "gold dream" that mostly motivates the Korean immigrants to be vital in their

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<sup>7</sup>Huh and Kim, Korean Immigrants in America, 57. The authors report 80 percent of the early immigrants were bachelors.

<sup>8</sup>In recent years, the Korean government has allowed Korean immigrants to bring \$50,000 per person when they migrate.



enduring, innovative life adjustments and lifestyle for the fulfillment of their high hope and aspiration with their new "American dream." In a sense, unlike other refugee immigrants, the Korean immigrants are to fulfill their immigrant dream and life aspiration of "economic success" or "for the well-being of their children." Often in the case of failure in economic success or self-actualization, the immigrant parents put the top priority on their children's education and well-being over against their own self-development and fulfillment.

Seventh and lastly, two basic important social support networks include the systematic supports of the Korean immigrant churches in the United States and the various forms of support networks from Korea. As will be fully discussed later in this chapter, the Korean immigrant churches often take the role of the extended family support in the core experience of the Korean immigrant life in the United States. In addition, another new increasingly effective support network for the assistance for the enhancement of the Korean immigrant individual life is found in the various forms of direct or indirect support coming from the various support systems based in their former homeland of Korea. Instant and frequent contacts and encounters between the support systems in Korea and the Korean immigrants certainly become an effective sustaining

force to enable the Korean immigrants to function better in their immigrant life.

In sum, these seven basic variables seem to be major contributing factors that characterize the current Korean immigrant life.

Against these positive attributes of the Korean immigrant life, it is also observed that there are six important areas that make the Korean immigrant life plausible with their potential haan experience in the American society. They are: (1) cultural shock and uprootedness, (2) American racist systems, (3) second class status, (4) physical and emotional burnouts, (5) family disintegration, and (6) stressful religious life. These are explicated in further detail below.

#### Cultural Shock and Uprootedness

As numerous literature commonly speak of immigrant life as cultural shock and uprootedness, the Korean individual immigrant finds this new land of America culturally alien and shocking. His/her language and culture are no longer taken for granted. He/she feels an immense isolation and alienation linguistically and culturally. He/she feels estranged from important others and the familiar world. Even, he/she as a Korean immigrant existentially feels heightened anxiety at the threat of nonbeing in Tillich's term. He/she feels threatened by the

uprootedness and the isolation from the familiar culture and important others.

#### American Racist Systems

Upon arrival in the new land, after their first formal social contracts, e.g., housing contracts and driver's license at the DMV, the Korean immigrant encounters employers, as they begin job hunting. From job hunting, they begin to experience the reality of the racist systems in the American society. Frequent experiences are rejections, underevaluation and underemployment, at best. They happen to experience invalidation of their former educational and professional backgrounds in the multicultural society. Often, the Korean immigrants happen to feel stripped off with invalidation of their former educational and professional backgrounds in their encounters in the American job markets. They often feel deprived of living skills in this new land in the initial stage of their immigrant life. In essence, they often feel the intense anxiety of the threat of social and economic security and stability in their new life in America, perhaps the anxiety of the threat of existence in an ultimate sense.

#### Second Class Status

Second class status is a part of their cultural shock experience. As they had been once used to the mainstream lifestyle in a homogeneous society in Korea, the Korean

immigrants are undergoing the racial/ethnic minority status often publicly perceived as second class status simply due to their racial/cultural identity in the dominant culture in America. The Korean immigrants are often perceived and treated by the dominant culture to be inferior in their personal ability and cultural practices. And, they feel that the dominant culture often treats them as "faceless" and "nameless" in the "two stories" of social structure, namely, the colorless (white) on top and the colorful (minorities) at the bottom. In this second class status, personal inferiority complexes are often fostered/invoked in the Korean immigrant experiences. It can be the anxiety of participation in individuation in Tillich's concept.

#### Physical and Emotional Burnouts

The Korean immigrant life is often undergoing a great deal of stress and fatigue. As observed, the Korean immigrants engage in the manual labor markets for their economic activities/life as a means of economic survival. Manual labor markets involve all kinds of the lowest economic activities in the American society. When engaged in small business, the Korean immigrants usually tend to operate the small business with involvement of the whole family with extended business hours often six or seven days a week throughout the year. In general, except for a small percentage of the immigrants who are able to find employment in a higher level of the economic success

ladders in the American society, a majority of the Korean immigrants are in a two-career family or the whole-family career involving their teenage children, too.

Consequently, due to overworking, the Korean immigrants tend to easily burnout both physically and mentally. In a sense, the Korean immigrant experience is obsessed with the economic stability/security and success for the sake of self-assurance and security in an alien land. Because of the over-emphasis on economic survival and success in their immigrant life, physical and mental burnout is a natural outcome, resulting in the disintegration of individual life in certain ways.<sup>9</sup> In some cases, physical deterioration/illness seems to be frequent, and other emotional disturbances can be readily anticipated.

#### Family Disintegration and Conflicts

It is ironic that family disintegration is commonly reported, while the Korean immigrants, like other Asian Americans, place the highest priority of family life over other self-gratifications in their immigrant life. As the family life is to be discussed in another section, in one respect, family disintegration seems to be a direct result of the burnout syndrome.

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<sup>9</sup>Further research on the disintegration syndrome among the Korean immigrants may be desirable by the health and helping professions.

In addition, the Korean immigrant family is also under siege from the two other levels. On the one level, the Korean immigrants are in ongoing tensions and conflicts with their children who are too rapidly Americanized even to the extent of the language barriers between them. This tension and conflict is more than just an ordinary generation gap. In point, the intensity of the disharmony between them is caused by cultural and linguistic barriers. The chasm existing between them is beyond one's imagination. The other level is the disintegration of the traditional relationship between the husband and wife, simply because of the emancipation of women and their ability to acquire living skills faster (e.g., English language) in their immigrant life. In point, the Korean immigrant individuals tend to suffer from family disintegration largely because of physical and mental burnouts, the cultural and linguistic chasm of the children and the changing roles of the woman in the family. In a sense, it is the anxiety of losing the control and relationship of the offsprings, and the anxiety of potential failures in the basic cardinal family relations.

#### Stressful Religious Life

Research indicates that a relatively high percent of Korean immigrants are associated with Korean immigrant churches in their ethnic community for the sake of pursuit of their peace of mind. An irony is that the experience in

the Korean immigrant churches is under highly stressful conditions. Among several reasons are two factors that can be pointed out. Without going into details, it is generally known that no less than 80 percent of the Korean immigrant churches in any part of the United States are generally without their own church facilities, but usually rent space from a host church of the dominant culture with limited hours of usage on Sundays, for instance.

As a result, the experience in the church is often under time pressure in addition to the pressure of the contractual expectation for the usage of the facilities from the host church. Also, an equally important stressor factor is the churchgoers themselves whose lifestyles have already demonstrated the limited hours of church experience on Sundays, for example. In point, these two important stressor factors, along with other internal stressors, tend to tempt the churchgoers to seek an instantaneous, quick religious experience/impact.

In short, the Korean immigrant churchgoers in general tend to have religious experiences under extremely stressful conditions in and outside their church facilities. Often, it is the experience of the anxiety of the meaning and purpose of life and the anxiety of the moral crisis found between the two cultures of one's own and the dominant society.

In sum, it is suggested that the six stress-provoking experiences as discussed above are the socio-psychocultural contextualizations in which the Korean immigrants are prone to invoke their haan experience in their immigrant life in the land of their new hope and aspiration.

Against the contextualization, research was recently conducted by a Korean immigrant sociologist to investigate life satisfaction among the Korean immigrants in accordance with the duration of one's residence in the United States. According to Won Moo Hurh, there are seven adaptive stages of life satisfaction in the cycle of the Korean immigrant life in the United States, including (1) excitement (the first six months), (2) exigency (first and second year), (3) resolution (third to seventh year), (4) optimum (tenth year), (5) perceived status inconsistency (between tenth and fifteenth year), (6) identification crisis (fifteenth year), and (7) marginality acceptance (twentieth year), as illustrated in Figure 7.<sup>10</sup>

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<sup>10</sup>Hurh and Kim, Korean Immigrants in America, 138-42.



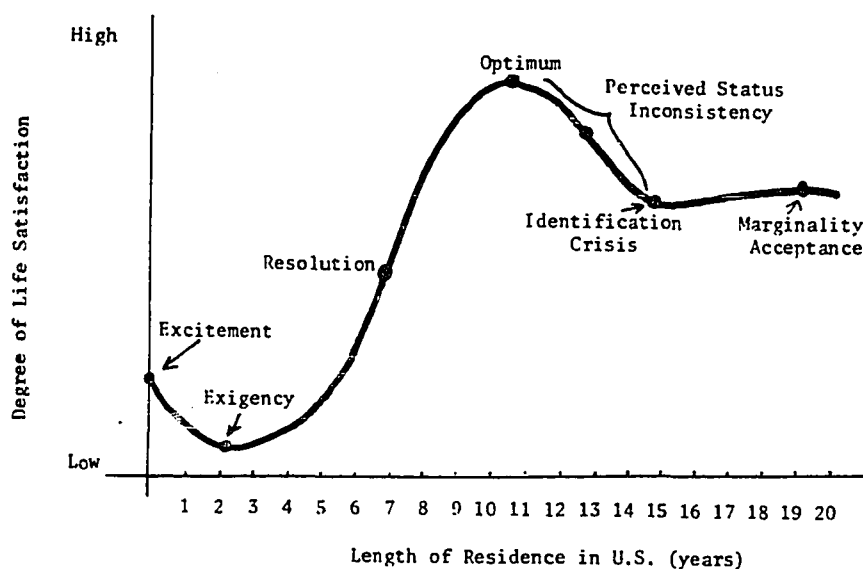


Figure 7: Hurh's Length of Residence and Life Satisfaction: A Hypothetical Model.

Source: Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America (London: Associated University Press, 1984), 140. Reprinted with permission from the publisher of Associated University Press.

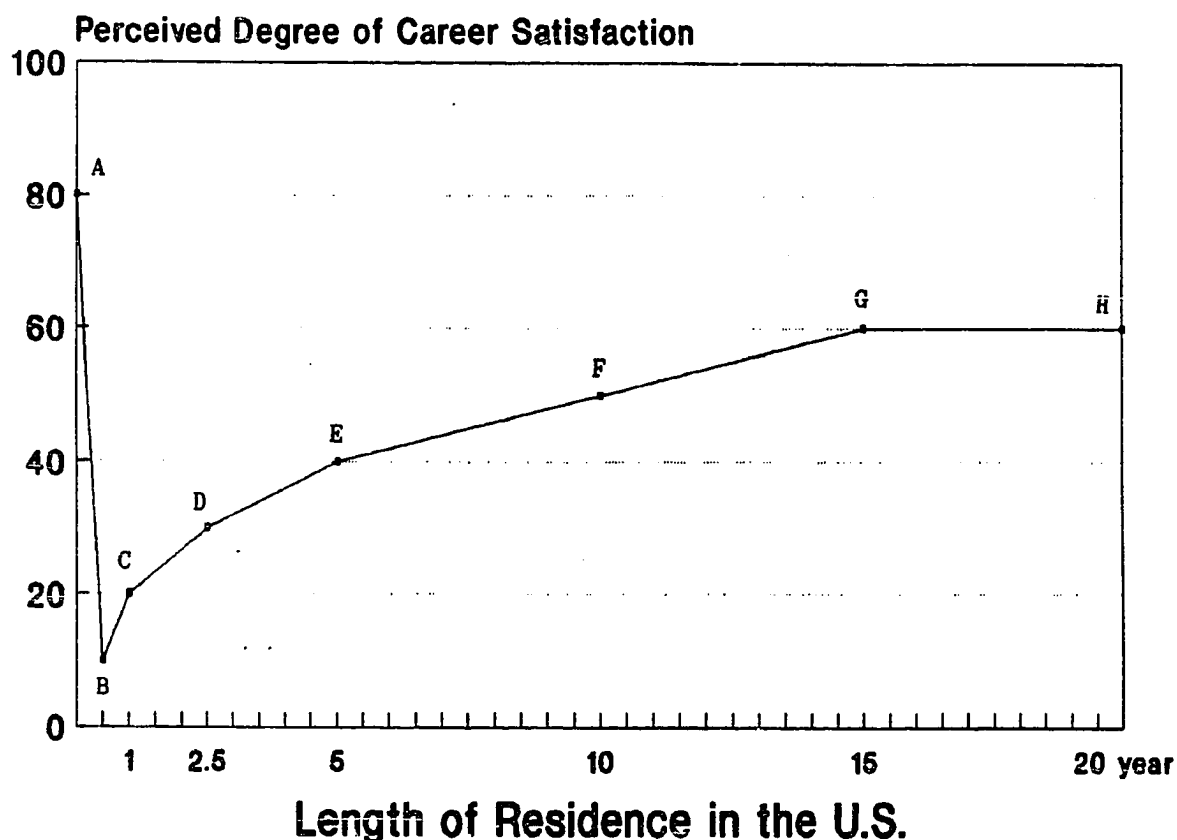
In point, Hurh concludes that the life satisfaction among the Korean immigrants in general tends to upswing to the point of optimum at the tenth year and decline to the point of marginal acceptance at the twentieth year with a sense of shrinking aspirations and contentment.

However, according to Hurh's hypothetical stages, the status inconsistency awareness takes place between the tenth and fifteenth year, and the optimal point of identification crisis is reached at the fifteenth year of residence in the U.S. To the contrary, our previous discussion on the socio-psycho-cultural contextualization suggests that the awareness and the acuteness of the status inconsistency seem to take place when the Korean immigrants of the former professionals find underemployment in the initial stage of early settlement of the immigrant life. For instance, it is the case when a former high school teacher in Korea takes a job at a private painting business or a job at an instant fast food stand. Another variance from Hurh's adaptive seven stages is the starting point of excitement at the initial six month period. Again, it is speculated that the excitement may be optimal prior to the departure for the United States, and the initial stage of their arrival until the first job is secured may be the highest point of the anxiety of a sense of insecurity in the new land of the Korean immigrants.

It appears that the Korean immigrant life begins with the lowest point of the immigrant life satisfaction with one of the first formal social experiences of the job let-downs or underemployment, and becomes a gradual upswing to the point of economic stability with attainments of basic living conveniences (e.g., good car, house, appliances) at

which the Korean immigrants come to grips with the hard reality of the family and marital disintegrations by the tenth year at the latest.

Two conclusive remarks about Hurh's seven stages are possible. The Hurh's stages seem to be more consistent with the non-professional life types among Korean immigrants. It is generally consistent with the non-professional upswing curve at the optimal level of the tenth year at which time the Korean immigrant non-professionals, after achieving a certain amount of economic security, tend to begin to re-examine the hard reality of the racist ceiling of upward job mobility, thus heading to the ultimate acceptance of the marginal status as the fate of a minority person in American society. Hence, it is postulated that there seems to be two parallel curves being developed in the progression of the Korean immigrant life satisfaction curves. On the one hand, there seems to be a career oriented satisfaction curve, and on the other hand, there seems to be a family life satisfaction curve being developed simultaneously. Thus, the two hypothetical curves of the Korean immigrant life satisfaction scale--career satisfaction and family life satisfaction--are proposed as illustrated in Figure 8 and Figure 9 below.



**Figure 8: Hypothetical Seven Stages of Career Satisfaction of Korean Immigrant Life in U.S.**

**Explanations:**

- A. Career satisfaction level in Korea prior to departure for the U.S.
- B. The jobless shock during the first six months upon arrival in the U.S.
- C. The first job satisfaction in the U.S. with a little sense of security at the period between the second six months in the U.S.
- D. The job satisfaction and the first job assessment and possible job change for up-mobility after the first two years or so.
- E. The second job assessment and possible change for next up-mobility about the fifth year of residence in the U.S.
- F. The third job assessment and possible change for next up-mobility about the tenth year.
- G. The final job assessment and final job change if necessary.
- H. The status quo of acceptance of the social ceiling of one's career development in America toward years of retirement, or the return to Korea for up-mobility career change.

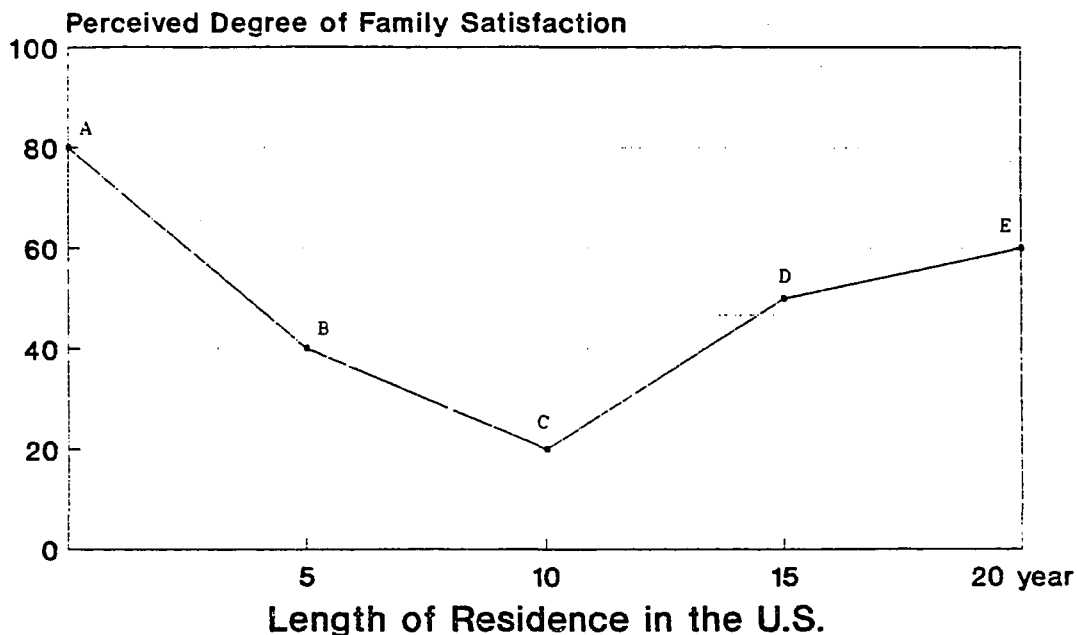


Figure 9: Hypothetical Five Stages of Family Life Cohesiveness and Satisfaction of Korean Immigrant Life.

Explanations:

- A. Family satisfaction and cohesiveness of the Korean immigrant life prior to arrival in the U.S.
- B. The initial assessment of family disintegration after the impact of the economic/job-centered immigrant life about the fifth year in the U.S.
- C. The second hard assessment of family disintegration at the point of working out family cohesiveness, either failing or succeeding for family cohesiveness.
- D. The final assessment of family disintegration and acceptance of the limitation of family cohesiveness at about the fifteenth year.
- E. The final stage of disintegration or fall into nuclear familyism with a primary focus on conjugal relations satisfaction for the rest period of the family life cycle.

From Figure 8 and Figure 9, certain observations can be made. First, in Figure 8, an important assumption in the seven-stage model is that the acquired immigrant life experience, along with living skills corresponding to one's length of residence in the U.S., would usually warrant

upward mobility up to a certain level until one reaches the social ceiling. And another assumption in Figure 8 is that the optimal satisfaction of a job in the U.S. cannot reach the same level of career satisfaction in Korea prior to their arrival in the U.S.

One further point is that the stages of the perceived status inconsistency and identification crisis appear to be a similar period of mid-year crisis in one's ordinary life cycle. In other words, the question is how the mid-year crisis is different from the status inconsistency and identification crisis occurring in the immigrant life cycle. To ask it another way, are the status inconsistency and identification crises the same phenomena of the mid-year crisis in one's ordinary life cycle or a totally different phenomena impacted by the Korean unique immigrant experience in the U.S.? Further research may be an answer to this question.

Also, in Figure 9, the first assumption is that the optimal level of the family life satisfaction and cohesiveness achieved in the immigrant life cannot reach the same level of family satisfaction and cohesiveness once achieved in Korea prior to their arrival in the U.S. Also, it must be noted that the lowest level at the tenth year is not assumed to warrant the upswing of family conflict-resolution necessarily. At this point, the potential directions may be two ways--either getting out of the pit

in one way or another or downgraded disintegration of divorce at worst or development of the scapegoat in the family. From another angle, the family life satisfaction curve of the Korean immigrant life appears to correspond to the marital satisfaction curve in accordance with the ordinary family developmental stages. The differences should be another area for further research.

From the socio-psycho-cultural contextualization of the Korean immigrant individual life above, it may be plausible to think of the Korean immigrant's haan experiences that may possibly be invoked in the process of his/her psycho-cultural adaptations in the midst of the racially hostile society of America.

In light of the previous psycho-cultural adaptation modes of the Korean immigrants in the U.S., we can think of the haan experiences of (1) the pioneer immigrants, (2) the older second generation, (3) the interracial married and war orphans, (4) the new first generation immigrants, (5) the one-point-five generation, and (6) the new second generation. It is conceivable that the haan experience of the Korean Americans in these six psycho-cultural adaptive stratifications can possibly be different from each other although there may be some haan experiences that they are commonly sharing with each other.

At this point, we are reminded that the haan-causing factors are twofold: internal factors (intrapsychic) and

external factors (interpsychic). And, the Korean immigrants are equally exposed to both internal and external factors that may invoke the haan feelings.

With this perspective in mind, we can first think of the haan experience of the pioneer immigrants who came to the United States in the early 1900s. To these pioneer immigrants as the sojourners in the United States, one of the most penetrating haan experiences was the loss of "the motherland" of Korea, especially during the years prior to World War II, when the Korean peninsula was under the colonial rule of the Japanese imperialism for 36 years. Although the independence of the Korean peninsula after WWII had relieved the haan of the loss of the motherland (Sil-hyang, 失郷) to a great extent, this haan experience still remains for the pioneer immigrants whose birthplaces are in North Korea under the communist rule for nearly the last half century. In point, a prevalent haan experience among these pioneer Korean immigrants can be the haan for the "homesick" of their "motherland." Ideally, this "homesick haan" (mang-hyang, 望郷) can not be psychologically resolved until they can actually experience visiting their "home-sick" motherland in their life.

Second, it is the haan experience of the older second/third generation whose psycho-cultural adaptation lifestyles have been thoroughly marginalized between the two cultures of their parents and the dominant society.



The individuals of this generation have generally lost both language and cultural affinity with the traditionalist immigrants of the Korean culture, completely isolating themselves from the Korean immigrant community. And, yet these older second/third generation individuals are not able to make it in their social mobility in the success ladders of the dominant society. To these people, the haan experience can be the experience of racism so deeply embedded in the American society. It may be American racism that broods the haan in the hearts of these "American Koreans," when they feel the American racism as a chief factor that blocks or thwarts their personal self-actualization in their own homeland of America where they happened to be born and raised as American citizens. This generation has remained hidden in the Korean American community, and research or data on this generation is almost non-existent yet.

Third, the haan experience among the Korean immigrants in the United States has to do with the interracially married and the war orphans. Two subgroups can be found in the interracially married. The first group is those immigrant professionals and the second generation people who have been married to non-Korean spouses in the United States. Little study and data on this group of people like the older second generation are available. The other group are predominantly Korean immigrant women who have married

U.S. servicemen. Recent research reports 40,278 as the total population of the interracially married Korean women in the United States as of November 1989.<sup>11</sup> Major sources of the haan experiences among the interracially married Korean immigrant women are generally known as interracial/cultural disharmonies in their psycho-cultural adaptation in both their marriage and social life in the United States. Coming mostly from low socio-economic educational backgrounds, the underprivileged women normally carry the burden of making their marriage work, supporting their extended family financially and seeking their delayed self-actualization at the same time. With this background, the haan experience can be haan caused by poverty, or the haan from thwarted self-actualization in the case of the high school dropouts, or the haan of the happy family or happy childrearing out of their broken family backgrounds. It is speculated that Korean immigrant women married to U.S. servicemen, as they are culturally outcast by Korean society in general, are most likely to brood the deepest haan among all Korean women. In point, it may be the case

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<sup>11</sup>Daniel Booduck Lee, "Transculturally Married Women in the United States: Their Contribution and Suffering," paper presented at the Annual Meeting of the Korean American University Professors Association, November 3-5, 1989, Los Angeles, pp. 1-18. In this paper, the author attempts to point out the contribution and suffering of the Korean immigrant women who have been married to U.S. servicemen. Bok-Lim C. Kim is also a pioneer researcher on the Korean women married to U.S. servicemen. Refer to the bibliography.

that these culturally outcast Korean women are most likely to suffer from the haan of the haans of the Korean women in general.

On the other level, the war orphans, whose total population is comparable to the interracially married Korean women in the United States, have been largely hidden and silent in the Korean-American community in the United States, as practically no research is available on this group.<sup>12</sup> Nevertheless, it is conceivable that since the Korean immigrants of this group were the people who were brought to the American adopting families when they were infants or extremely young, they generally tend to have a blank memory of the former motherland of Korea. They have been brought up by the adopting American parents to be completely assimilated into the American families and society. Consequently, they tend to disassociate themselves with any of the Korean heritages culturally. But, as it is generally true with most adopted children, their basic human instincts are likely to find out their unknown biological parents or roots. In this respect, it is easy to assume that the haan experience of these individuals can be the inner search for their biological parents or the related roots. In point, it can be called

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<sup>12</sup>Dong Soo Kim, "How They Fared in American Homes: A Follow-up Study of Adopted Korean Children," Children Today 6 (1977): 31.

the haan experience for the search of their parental roots, which seems to be one of the most basic human instincts irregardless of race classification. Research of this group may well reveal interesting data.

The fourth category is the current first generation immigrants who are the focus of the study of this dissertation. The immigrants in this category are those who have entered the United States after 1965 until this date. As the previous discussion of this group indicates, the age brackets are from infants to the retired people. However, the predominant age bracket is from 30s to 50s with their nuclear or extended families. In a nutshell, three overriding life aspirations are in general understood as: (1) their economic security and success of the family life, (2) promotion of the well-being of their children, particularly in education, and (3) their self-actualization in order of their priorities. For these reasons, the Korean immigrant parents are sacrificing themselves at the expense of their health in order to achieve the economic security/success of the family life. And, this sacrificial lifestyle is practiced in the spirit of the parent-sacrifice for the sake of the well-being and good education of their children.

In terms of their previous background, this group of people has largely come from direct personal poverty experiences of the Korean War of 1950, the most devastating

in the entire Korean history. To these people, they were often severely deprived of their economic well being and their educational achievements. This group of the Korean immigrants has come to the United States with hopes and aspirations of a new life in America. In light of these socio-psychological deprivations in the early years of their life, the Korean immigrants in this age group are prone to brood their haan experiences in their new pursuits of life happiness and self-actualization in their immigrant life. A random, unsystematic sample of personal interviews conducted with the Korean immigrants on their haan experiences reveals some insights. For instance in a short sketch, a 63-year old minister, who entered the U.S. in the early 1970s, has a personal haan that he was deprived of his education opportunities due to poverty. As a result, he has always felt an inferiority complex about his educational background. Therefore, his dream is to make up his lost education opportunities, seeking diligently all kinds of educational opportunities except applying to formal education institutions because of his language barriers. His haan is to earn a diploma from a formal educational institution which is impossible due to his English language barriers. His haan cannot be resolved because no American educational institution can accommodate his language handicap. His haan thus remains in the

deepest part of his intrapsyche, and he seeks consciously or unconsciously to resolve it in his life cycle.

A 51-year-old Korean woman who is a helping professional with over 15 years of residence in the U.S., has a haan experience because she feels that her self-actualization has been constantly thwarted by the racism of her professional world in the American society and the society of male sexism in the Korean society as well. Now, she broods her haan for completing her self-actualization goals. As a result, she engages in her degree work at an educational institution in Southern California.

Another 51-year-old Korean immigrant man, who has his own shoe repair shop, and has lived in the U.S. for 14 years, has a personal haan for his unfulfilled/thwarted educational achievement. Since he is unable to fulfill his educational achievement due to his language barriers and economic reasons, he happens to live in his haan experience. However, he sends his two children to private colleges for the best education. He feels that he is willing to sacrifice at all costs for the good education of his two children, for he believes that his own haan experience from his thwarted education achievement should not be repeated in the hearts of his children. Therefore, in order to resolve his own haan of education, he is sacrificing himself at all costs to support the best education available for his children.

Another 36-year-old Korean immigrant man feels his haan because he feels culturally unable to assimilate in the dominant culture due to his language and cultural barriers. A 43-year-old college graduate businessman with ten years of residence in the U.S. feels his haan experience in that he cannot speak good English, thus being unable to communicate with the people in the dominant culture. Also, a 43-year-old woman, after 18 years in the U.S. feels haan for the chasm in her childrearing with her rapidly Americanized children.<sup>13</sup>

Fifth, it is a peculiar experience that the one-point-five generation, who are generally biculturalists, still feeling more affinity with the traditionalist Korean immigrants. Although they are deeply conscious of their own Korean heritage, they are also under a great deal of pressure from their peers to assimilate into the dominant culture. At the same time, they are also culturally rejected by their peers of the dominant culture, too. So, while they feel very familiar and smooth with the dominant culture and language, they tend to feel more comfortable with the lifestyles of their Korean heritage. Therefore, they feel neither accepted by the newer second generation

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<sup>13</sup>Matthew Ahn, "Let Us Understand the Haan-Brooded Experience Deeply Seated in the Hearts of the First Generation Immigrants," [in Korean Language] New Life Magazine [Los Angeles], (November 1987), 6-8. The author appeals to the second generation for their understanding of the haan of the first generation parents.

nor by the dominant culture. They often tend to feel torn between the two poles of the worldviews and lifestyles which are in conflict. In this excruciating tension and pressure, the haan experience to the one-point-five generation can be the cultural tensions and disharmony. It was the fate of an involuntary immigrant life on the part of the one-point-five generation when their parents had migrated to the United States at their young ages. Out of this context, their experiences in the various forms of racism from their campus life can leave very deadly scars on their psyche in their formative years, resulting in the haan experience in their growing stages and even in their adult lifehood.<sup>14</sup>

Our last consideration has to do with the newer second generation of the Korean immigrants. The people of this generation are all American-born Korean Americans whose parents are Korean-born, heavily leaning on the Korean heritage and being incapable of communicating with their second generation children in English fluently. This generation feels a deep chasm in culture and language with their parents. This generation are the people who are individually assimilated into the dominant culture fully,

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<sup>14</sup>Evidence suggests that the worst experiences of racism on campuses of the dominant society are often experienced by the one-point-five and new second generations at the level of elementary school life, in comparison with that of junior or senior high or college life.



but are structurally discriminated against by the dominant society. In this case, the pain and frustration from being structurally discriminated against becomes more acute than the one-point-five generation might feel. This generation do not see themselves lacking anything in their socialization and eventual social mobility in the dominant society. In general, they feel that they have better personal capabilities in many instances, to be treated as an equal person in the American society. They feel that they have superseded the handicaps of the one-point-five generation and the first generation immigrants in encountering the American society. But, they experience the acuteness of the pain of rejection or inferior/discriminatory treatment by the dominant society.

In many instances, their initial reactions would be anger and resentment toward the dominant society. Often, they tend to gear their energy to social activism to protest the social injustices and racial discriminations in the dominant society. Or, they may have internalized and become passive aggressive in their social contexts. Furthermore, worst yet is their family life experience in which the two cultures are constantly in collision and at war. It is the collision between the internalized dominant culture of the second generation and the dominant culture of the parents. In this respect, the Korean immigrant family is characterized as a cross-cultural family under

one roof. Even in the family life the second generation feels culturally oppressed by the parents with the parent's dominant (Korean) culture. Culturally, the second generation children are apt to feel as a "cultural orphan" in the family in their relation with their parents. In fact, the second generation children often feel psychologically "parentless" in terms of sharing the language and culture of the second generation. In a truest sense, the second generation children have in their family life no one to turn to for parental guidance and comforts in their inner pains and life struggles. To them, their peers become the only source of help and support. In this context, what can be the haan experiences for the second generation children in their pursuit of self-actualization, family life with their immigrant parents, and their encounter with the dominant society? Research must be done in this area for further understanding of the second generation of the Korean immigrant family.

In sum, we have closely examined the socio-psychocultural contextualizations of the haan experiences in the Korean immigrant individual life among the six psychocultural adaptation modes of Korean Americans in the United States. In so discussing, we are able to see that the individual life is intimately related to the family, which is the base of the Korean immigrant life in the United States. As the individual life was discussed in a rather

extensive way, we will now discuss the contextualization of the family life for further exploration of the haan experiences of the Korean immigrants.

The Korean Immigrant Family Life<sup>15</sup>

It is a truism that the Korean immigrant individuals must be viewed and understood within the context of their family life.

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<sup>15</sup>For research related to Korean immigrant family relations in the U.S., authors include: Chapter 7 on "Family Role Adjustment: Persistence and Change in the Traditional Role," in Hurh and Kim, Korean Immigrants in America, 122-28; Young I. Song, Silent Victims: Battered Women in Korean Immigrant Families (San Francisco: Oxford, 1987); Kwang Chung Kim and Won Moo Hurh, "The Extended Conjugal Family: Family Kinship System of Korean Immigrants in the United States," paper presented at the Third Annual Meeting of the Korean-American University Professors Association, Los Angeles, 3-5 November 1989; Sunjoo Oh, "Korean Immigrant Families and Their Social Networks," Ph.D. diss., State University of New York at Stony Brook, 1988; Jung Ja Rho, "Multiple Factors Contributing to Marital Satisfaction in Korean-American Marriages and Correlations with Three Dimensions of Family Life Satisfaction--Marital, Parental, and Self-Satisfactions," Ph.D. diss., Kansas State University, 1989.

For research related to Korean immigrant families in Southern California: Steve S. Shim, "A Clinical Study of Korean Immigrant Families in Crisis," [Eemin Gajungui Whigui ae Kwanhan Imsanghakjok Gochal], The Korean Community in America, the Present and Future, Eun Sik Yang et al., eds. [Korean Language] (Los Angeles: Pioneer Press, 1978), 51-66; Lawrence K. Hong, "The Korean Family in Los Angeles," Koreans in Los Angeles, Eui-Young Yu et al., eds. (Los Angeles: Center for Korean American and Korean Studies, 1982), 99-132; Yun Sung Chang, Miquk Eemin Sahoeui Gyohoewa Gajung [The church and family of the Korean immigrant community in America] (Seoul: Yangsogak, 1986).

Research by Hurh and Kim was done from sociological perspectives; Song presented a woman's perspective as a sociologist; Shim's work was from a pastoral counseling/clinical perspective; Hong's work as a Chinese-American outsider was also from a sociological perspective; and Chang's work was from a pastoral perspective.

Again, our focus for this section is not necessarily an exhaustive study of the Korean immigrant family life, but rather seeks to explore the context in which the haan experience of the Korean immigrants may possibly occur. Thus, the approach to the family life is suggested to involve the dimensions including: (1) residence patterns, (2) family structures, (3) changing roles of husband and wife, and (4) parent-child relations.

#### Residence Patterns

First of all, it is important to remember that one of the chief characteristics of the contemporary Korean immigrant life is a "family immigration" in contrast to an "individual/single immigration" in the first wave of the Korean immigrants in the United States in the early 1900s. Recent research characterizes the Korean immigrant life as "the kinship-based migration," in that the current Korean immigrant pattern is by the invitation and assistance of the extended family.<sup>16</sup>

As a family migration, the Korean immigrants show two unique patterns in establishing their family residence, namely finding their residence in the major metropolitan

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<sup>16</sup>Kwang Chung Kim and Won Moo Hurh, "The Extended Conjugal Family," p. 18. Further, most research on Korean immigrant life is predominantly conducted from the sociological perspective, and clinically oriented research is practically nonexistent.

areas throughout the United States instead of concentrating in one or two regions.<sup>17</sup> They are geographically assimilated into all the major cities of the United States, and regionally they are also assimilated into the suburban white residential areas, too. In this regard, they are residentially assimilated, but politically unable to create a voting bloc of Korean immigrants by their residential bases. Because of the residential assimilation mode, it is most likely that the assimilation and Americanization of the children of the Korean immigrant families are seemingly accelerated.

Also, following their residential assimilation mode, many of the Korean families, unlike other racial ethnic minorities, are also opening up their small businesses in the white residential/suburban communities as well. Furthermore, Korean immigrant families are opening small businesses in the other racial ethnic communities, e.g., black/Afro-American or Hispanic communities, too.

Because of the assimilation mode of the residential pattern largely within the white residential community, and

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<sup>17</sup>It is commonly known that the Chinese population historically is mostly concentrated in California and New York, whereas the Japanese population is historically concentrated in Hawaii and California. However, to the contrary, while the pioneer Korean immigrants in the early 1900s were mostly concentrated in Hawaii and California, the current Korean immigrants find their residence in all the metropolitan cities throughout the United States except for the Los Angeles area where nearly a half million out of an estimated one million Koreans are concentrated.

because of the interracial interaction mode of the family business largely within the black/Afro-American and Hispanic communities, Korean immigrant families are readily exposed to a high rate of opportunities for acculturation and Americanization. Although they are more exposed to other racial ethnic communities, they tend to find these experiences and opportunities a source of discomfort rather than comfort, besides the physical convenience and monetary compensations. For instance, although their residence is geographically located in the white community, the Korean immigrant families seldom interact or socialize with the people of the community. At best, their children are intimately related to the school life, actively interacting with other children of the community. The Korean immigrant parents might happen to interact with other people of the community through their children's school life. In most cases, the Korean immigrant families experience their limitation in assimilating into the community of the dominant culture. In a sense, a Korean immigrant family feels like a drop of insoluble oil on the surface of water in their interaction with the people of their white residential community. Also, interacting with other racial ethnic minority communities through their family business may be a source of frustration and conflicts because of their language and cultural barriers. Language and

cultural capability may be a key tool for the acceleration of acculturation of the Korean immigrant families. Because of the seemingly slow rate of acculturation, the Korean immigrant families tend to feel culturally isolated and alienated in their residential community. To put it differently, the Korean immigrants do not generally feel at home while they reside in the suburban white residential community. Down in the depth is a state of anxiety of insecurity and isolation of the Korean immigrant families living in the white residential areas.

#### Korean Immigrant Family Structure

The Korean immigrant structure can be explored from various family perspectives. However, it is suggested here to examine the Korean immigrant family structure in view of the haan experience within the family life context.

As discussed earlier, the Korean immigrants are predominantly migrating to the United States by an invitation from their siblings or parents who had already migrated to the United States. They come to the U.S. with a family of one or two children minimum. Their children range in age from infant to late teenagers depending upon the age bracket of the their parents. And, in turn, these new families would invite their next kinship in Korea to migrate to the U.S., repeating their previous footsteps. In a sense, the Korean immigrants are family immigrants and extended family immigrants. To put it another way, the

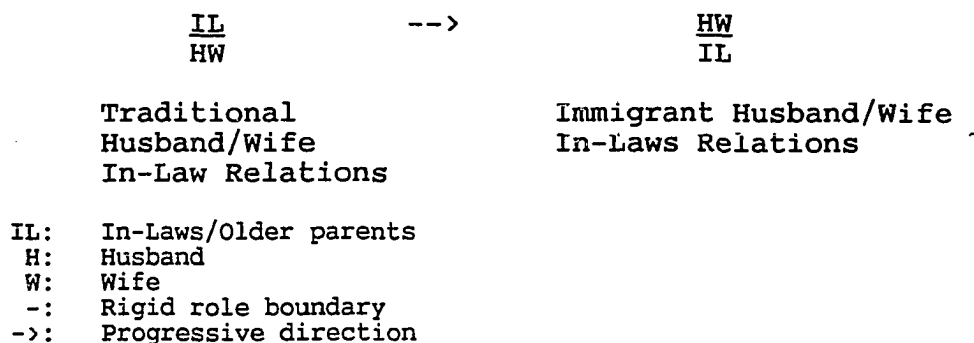
Korean immigrant family migration pattern can be understood as a family-chain migration or "gajok-yonjul eemin" ( 家族連帯移民 ).

Usually, the newly arrived Korean immigrant family stays with the invitor-kinship family (usually siblings or parent) until the new immigrant family has arranged for independent housing. This transitional period usually varies from a few weeks to a year or two at worst. Except for a few days, this transitional period tends to become an excruciatingly stressful period for both guest and host families no matter how closely knit the extended family may be. It is often observed in the family counseling setting that this initial transitional period becomes a highly vulnerable period between the two extended families as they are bound to experience cultural gaps already between them in their expectations of each other's family.

So, after an initial transitional period, the Korean immigrant family quickly establishes a nuclear family residence, which usually becomes a part of their dreams of their new American lifestyle, especially in the case of the female spouse. So, it is a common practice that the Korean immigrant family is predominantly a nuclear family in the United States, with a drastically changing lifestyle to the extent that they let their parent(s) live independently in a senior citizen's apartments or independent quarters. Changing relations are bound to take place between the



older parents and other adult children as illustrated in Figure 10.



In the figure above, the first mode represents the traditional relations between husband/wife and in-laws/older parents, with a rigid traditional role boundary, placing the husband/wife subject to the authority of the in-laws/older parents over the autonomy of the husband/wife relations. The second mode represents the immigrant family in-laws/older parents relations, placing the in-laws subject to the autonomy of the husband/wife in their marital relations to their in-laws.

Figure 10: Korean Immigrant Family's In-Law Relations Modes

In most cases, this sort of separate living quarters for the older parents often invokes a sense of guilt and shame on the part of the adult children, and a sense of anger and resentment on the part of the older parents, as the traditional filial piety is being violated by the adult children. The end result is that the older parents inevitably feel that they have to live separately for the sake of the happiness of their adult children or for the sake of their own peace of mind, freeing them from intergenerational conflicts. In addition, in view of the

traditional idea of filial piety, Kwang Chung Kim and Won Moo Hurh in their latest research make an important insight that the traditional idea of filial piety is being changed by the Korean immigrant family lifestyle to the extent that the Korean immigrant wife often has to assume the duty of filial piety with her own older parents.<sup>18</sup> Because of her responsibility, her husband reluctantly extends his duty of filial piety to the wife's parents. In the past, the traditional sense of filial piety involves the husband (and wife) only with the care of the husband's parents until their death. Another aspect of change in traditional filial piety, as observed by the two sociologists, is participation of other siblings in sharing the duty of filial piety for their older parents as against the idea that the oldest son was solely charged with the filial piety with the traditional bestowment of his birthright as the oldest son.<sup>19</sup>

Although remaining as a nuclear family, the Korean immigrant families are often surrounded by their extended family networks in the United States. They live in close proximity to each other, and they become very strong influential factors in each other's family dynamics. For

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<sup>18</sup>Kim and Hurh, "The Extended Conjugal Family," p. 11.

<sup>19</sup>Ibid.

example, the family dynamics of the Korean immigrant nuclear family, with or without their extended families in their family surroundings, especially during marital/family conflicts, become drastically different in both positive and negative ways. In this respect, in many instances, the nuclear immigrant family is often under the heavy influence of their extended families, even those in Korea, especially in time of family conflict management.

At the same time, while keeping close contacts with their extended families, the Korean nuclear family usually puts a high priority on family cohesion and economic security. Korean immigrant families naturally have to assume extra family care for their older parents and at the same time put all their efforts into adjusting themselves to their new environment. For instance, their external environment adjustments include: (1) their new housing and its surroundings, (2) their new employments, (3) their new social systems and cultural practices, (4) their extended families, (5) the school life of the children and their new playmates, (6) their new means of transportation, and (7) the most devastating incapacitation of language and cultural barriers, etc. All in all, all these insurmountably stressful adjustments must be worked out by every individual of the nuclear family at the same time the family is trying to survive in a new land. In this sense,

the insurmountable burden of establishing the security and safety of the family members is laid upon the shoulders of the patriarchially oriented Korean immigrant husband, who feels himself already socially incapacitated by the cultural and language barriers even before he begins to establish himself in this country. In point, while both husband and wife as the pillars of the family life are psychologically undergoing a great deal of personal psychological disintegration, their nuclear family is alone in coping with all these stressors, making them prone to family disintegration. In spite of all these emotional sacrifices, their immediate goal is to endure all necessary sacrifices, both physical and mental, until their economic survival is secured by their two-career family lifestyle.

Usually, this sort of all-out sacrifice for the new Korean immigrant family may last from two to five years minimum. In general, they are able to achieve their economic survival goal within the first five years of their residence in the U.S., only because of their overemphasis on the economic life as a top priority over needs of the individual family care. Consequently, the first five year period often becomes a most critically vulnerable period in protecting the Korean immigrant family cohesion, because the Korean immigrant family, both individually or as a whole, becomes most neglected and damaged psychologically in this period. This is often true in both marital

relations and the relations between the parents and children. And, it is anticipated that all this work toward the restoration of family cohesiveness must be worked out within the capability of each Korean immigrant nuclear family.

In this context, the Korean immigrant nuclear family life is often embedded with their haan experiences in this period, either internally or externally caused.<sup>20</sup>

#### Marital Relations

As in any other culture, marital relations are the pivotal dynamics in the Korean immigrant family life.

As the Korean first generation immigrant couples are typically oriented to the traditional or extended filial piety with their older parents, they tend to feel guilty at having neglected and failed their older parents, for they are placing their priority on their own nuclear family in their new life. At the same time, they tend to place the priority on the well-being of their children over against their personal and marital needs. In the meantime, both husband and wife are undergoing a great deal of turbulent marital relations.

We need to look at the wife's side, because the husband is usually underemployed. Therefore, the Korean

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<sup>20</sup>It is often observed by clinicians that the Korean immigrant family is most disturbed in its dynamics during the first five years of immigrant life.

immigrant wife is mostly pushed into the job market by the economic necessities of the family. Prior to their post-immigrant life, the husband was the sole bread winner in most cases. But, in the case of their immigrant life, the wife is forced to work in physical labor in the American job market, as she had not been trained with professional skills in general. The immigrant family quickly becomes a two-career family from the early stage of their immigrant life. Consequently, the wife's employment presents problems to the immigrant family life in multi-levels, although it can definitely assist the family income.

Usually unaccustomed to the heavy, long hours of physical labor in the job market, the Korean immigrant wife begins to suffer physically with fatigue or with development of physical symptoms at times. In addition, she is responsible for her housekeeping and child care, and yet unavailable for the family care because of the working hours. In most cases, the wife alone takes on her entire house chores and child care after her working hours, as the husband usually continues to behave in the traditional role of the patriarchal relationship with his wife. Because of the physical limitations of the wife, and the patriarchal attitude and behavior of the husband, the house chores become one of the most frequent sources of marital conflicts in the Korean immigrant family. As for the wife, the Korean immigrant wife tends to perceive the

unassisting behavior/patriarchal lifestyle as an act and attitude of an uncaring and unloving for the wife.

Furthermore, as the wife's consciousness is raised for egalitarian marriage, as influenced by the dominant culture, her frustration and conflict in her self-assertiveness become more intense and severe.

On the other hand, standing on the side of the husband, as he has been trained and exposed to the patriarchal lifestyle during his entire life, his Korean male ego in his immigrant life is already demeaned by his underemployment status, which deprives him of his Korean male pride and choe-myon (body face) not being able to support his whole family but depending on his wife's assistance. Culturally self-esteem is equated with employment/social status in the Korean culture, and because of his dependence on the patriarchal lifestyle in the belief that the husband becomes the sole bread winner, his choe-myon, with his Korean traditional male ego, suffers deeply, undermining his self-esteem. On top of this psychological plight, the Korean immigrant husband again suffers psychologically in fear of losing his own choe-myon and dignity to his wife and children, even perhaps to those outside of their nuclear family, when he is challenged to do the house chores. In the final analysis, it is a collision between American pragmatism in assisting the wife

with family chores and the Korean traditional patriarchal male chauvinism in the Korean immigrant marital relations.

In addition to the changing role of the wife into the job market, the Korean immigrant wife tends to be acculturated with the American society in a faster rate than her husband in general. In the acculturation process, language proficiency becomes a vitally important tool. Often, as it is the case that the Korean immigrant wife learns English faster than her husband, thus the husband frequently depends upon his wife in any social transaction with the dominant society. For instance, the wife's superior income or English proficiency contributes a great deal to her family life adjustments in the American society. However, it can also imbalance equilibrium of marital relations, making the Korean immigrant husband feel inferior to his wife. It is clinically observed that the Korean immigrant wife, with a higher level of acculturation than her husband, tends to turn into a domineering wife role, intensifying her marital dissatisfaction and often judging her husband as "an incapable man." Evidence indicates that the once passive inactive housewife often turns herself into an aggressive, domineering wife role as a result of the American acculturation in her immigrant life process. This characterized behavior is commonly observed among the Korean immigrant wife who has been engaged in the job market as a co-bread winner with her



husband. And, this syndrome is more frequently noticeable in the case of both husband and wife who are engaged as co-entrepreneurs together in their small family business, in that they are becoming a psychological symbiosis or enmeshed with each other.<sup>21</sup>

In point, the traditional patriarchal marital relations are being challenged and gradually changed towards the Western value of egalitarian marital relations at a great deal of emotional expense to the Korean immigrant marital relations. This change of marital relations in the Korean immigrant family life is illustrated in Figure 11 below:

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<sup>21</sup>In a few clinical cases, the Korean immigrant husband with his domineering wife in severe marital conflict tends to exhibit borderline psychotic symptoms. Here, I propose to call the marital conflict syndrome with the domineering wife as "Korean Immigrant Career Wife/Woman Syndrome."

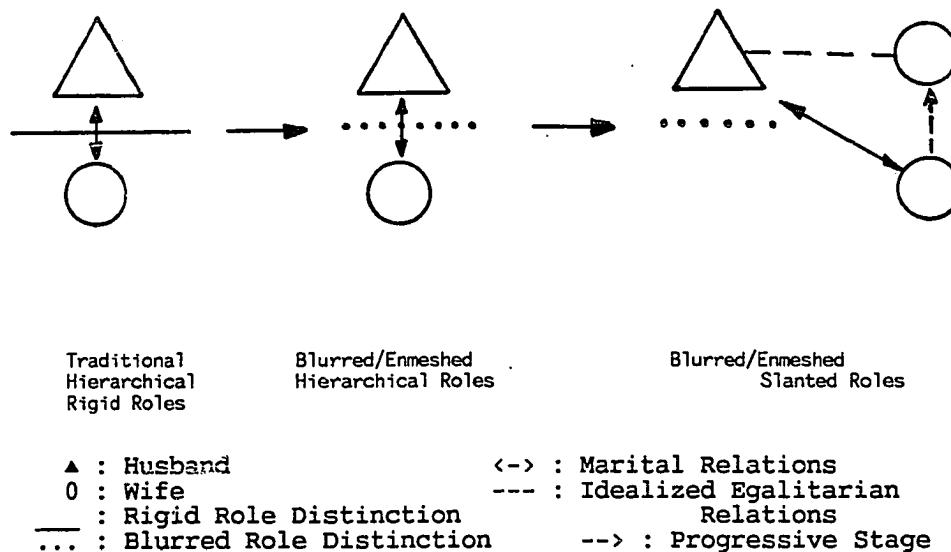


Figure 11: A Changing Mode of Marital Relations Between Husband and Wife in the Korean Immigrant Family.

In the figure above, the first marital relations mode is typified with a traditional patriarchal role distinction and hierarchical relations between husband and wife as still functioning in the families in Korea and in some immigrant families, particularly in the case where both spouses are over 60 years of age. In this case, both husband and wife take for granted the traditional patriarchal marital relations as a social norm. The second mode is typified by the traditional patriarchal marital relations being partially modified by the impact of American acculturation in that while the vertical

relationship is maintained between them, their rigid role distinction is erased, and instead, their functional roles in house chores can be interchangeable as necessary, e.g., husband does the dishes; wife earns family income, etc.

It may be speculated that most of the Korean immigrant families fall into this mode of marital relations. The third mode may be marital relations in which the traditional patriarchal marital relations are drastically changed into the pattern where not only the vertical relationship is nullified but also the role distinction between husband and wife does not exist, and the couple work towards the idealized egalitarian marital relations as much as possible. This mode may be the case with the older and newer second generations of the Korean Americans, or in extreme cases where both husband and wife are highly acculturated professionals who attempt to follow the footsteps of the American marital relations of the dominant culture.

In sum, the marital relations in the Korean immigrant family are being changed and modified by the impact of the American acculturation of the husband and wife into the dominant culture.

The more the Korean immigrant wife becomes functional and efficient in her living skills in her immigrant life, the more she tends to become dissatisfied with her husband, perceiving him as "an incapable man" or "an undependable

husband." At the same time, the more the husband becomes intimidated by his wife, the more he perceives her as "too Americanized and too contemptuous of her husband." Options for this marital dilemma are in the cases where the husband is quick to catch up with his wife in his acculturation, getting out of his patriarchal lifestyle, or where the wife has to slow down in her intrapsychic dynamics in her high expectations and assertive behavior for her husband. Otherwise, the husband's dependence on the patriarchal marital relations and the wife's emphasis on her animus in her personality dynamics would further widen the gaps between the husband and wife, eventually leading them to a notion of the incompatibility for each other and to a final dissolution of marital relations at worst. In this context, the Korean immigrant couples tend to invoke their haan experiences in their immigrant life in this new land. In view of the nuclear family lifestyle, the marital relations become a pivotal relation to realize/actualize the basis of their American dreams for their personal and family happiness in the immigrant life.

#### The Parent-Child Relations

In the Korean immigrant family life, the parent-child relations are a peculiar and precarious one. As observed in the psychocultural adaptive modes, there are two types of children in acculturation levels. One is the Korean-born child, and the other is the American-born child; the

former is defined as "the one-point-five (1.5) generation,"<sup>22</sup> and the latter is defined as "the second generation."<sup>23</sup>

As for the one-point-five generation (OPFG), the child is, either consciously or unconsciously, rooted in his/her Korean heritage. The cultural consciousness seems to be clear by the age of elementary school years, although he/she may not be able to articulate the cultural consciousness of the Korean heritage. For the Korean-born one-point-five generation, their socialization goal is to be like the children of the dominant culture. In so doing, consciously or unconsciously, they are seeking ways to minimize the influence of their cultural heritage on their consciousness, trying to be Americanized like their white/Anglo schoolmates. Thus, they tend to deliberately choose the American ways of their playmates in an attempt to deny the cultural consciousness of their Korean heritage

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<sup>22</sup>It is noted that various criteria are suggested to define the one-point-five (1.5) generation. The criterion is to determine the age when the child begins to develop a bicultural consciousness between the Korean heritage and the American culture. Instead of the age criterion, it is more reasonable to think of the birthplace as the indisputable criterion to define the one-point-five generation. Here, the one-point-five generation is understood as the Korean-born child, whose lifestyle and cultural consciousness are biculture-oriented.

<sup>23</sup>The second generation is thus defined as the American-born child whose lifestyle and cultural consciousness are basically oriented with the cultural adaptation of the dominant culture, drastically different from the one-point-five generation.

that reminds them of their cultural difference. Like other normal children, their primary concern is to be like their playmates, but the pressure and burden of being like their playmates are more intense because they know that they are culturally different down in the depths of their consciousness. At worst, rejection of their heritage and an inner urge to be accepted as equal to their playmates of the dominant culture may lead to their self-hatred and rebellion to their parents. However, as they grow older, they come to grips with the reality that they cannot eradicate their cultural traits from their consciousness, but must accept their roots and integrate their cultural heritage into the culture of their playmates/peers. As the one-point-five generation re-own their cultural heritage, they are more apt to integrate the dominant culture into their own heritage. In this sense, the one-point-five Korean-born generation are truly biculturalists.

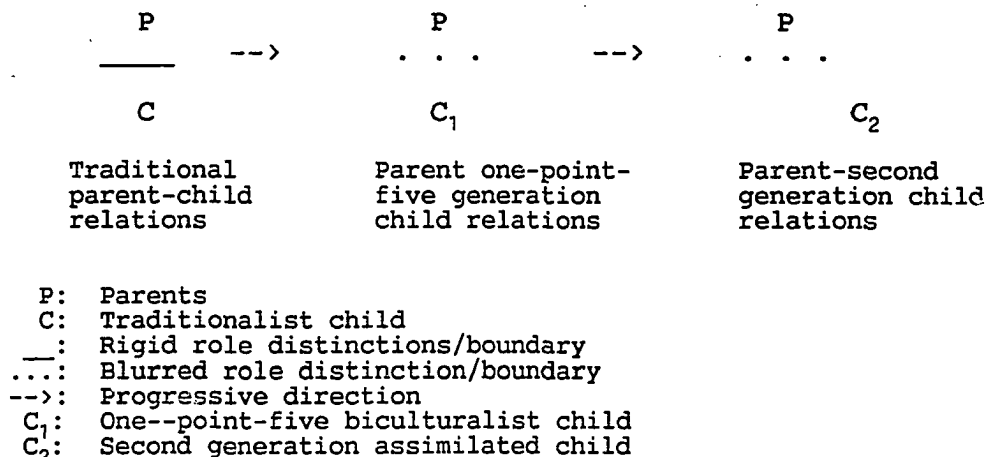
On the other level, the American-born second generation comes from the opposite side of the one-point-five generation. As they were born in the dominant culture, they feel their cultural heritage stemmed from the dominant culture, although their cultural heritage was rooted in their parent's heritage. They tend to feel that they are a part of the dominant culture and society, as they rightly claim to be a true American in contrast to the one-point-five generation. However, contrary to self-

perception, the second generation begin to experience the rejection from their peers/playmates of the dominant culture in the elementary school life. In many ways, they tend to wonder why they are being treated differently by their white playmates. As they grow older, they begin to come to grips with their own racial identity which becomes a basis for racial rejection by their white peers. At worst, the racial rejection by their peers leads the second generation to a deep sense of self-doubt, which can be intensified during their identity crisis in their adolescent ages. In many instances, the second generation tend to discover their parent's heritage, attempting to maintain their own independent cultural identity with the dominant culture. However, as they grow older, they begin to be realistic enough to integrate their parent's heritage with their own cultural identity. In point, the contrast between the one-point-five generation and the second generation is that while the one-point-five generation move from the Korean heritage to the dominant culture, the second generation move from the dominant cultural orientation to the Korean heritage, in their cultural adaptation, respectively.

In sum, the Korean immigrant parents are in constant tension with their child of either the one-point-five or the second generation. As their children are distant from the parent's heritage and language, they tend to feel deep

chasm from their parents. Since their immigrant parents are unfamiliar with American school life and unable to relate themselves to their children culturally and linguistically, the children tend to suffer a great deal of communication gaps and feel helpless in their emotional needs. At worst, they often become "psychological orphans" in the family, as their parents are not readily available or effective to their needs. At best, their best resource or reference can often be their peers/playmates instead of their parents. In a sense, they have to grow by themselves all the way in spite of the physical presence of their parents. The parent-child relations are being changed in the immigrant family life as illustrated in Figure 12.



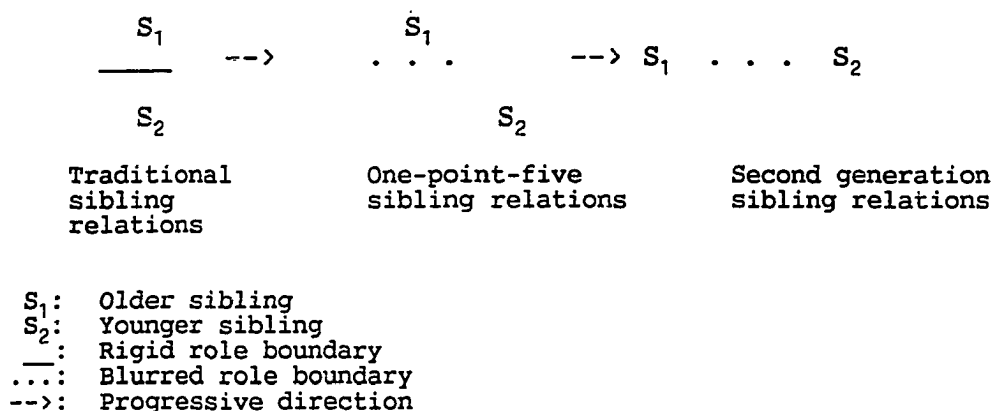


In the figure above, the first mode indicates that the traditional child of the immigrant family takes for granted for his/her filial piety with rigid traditional role boundary between parents and child to the parents. But, the second mode indicates that the one-point five child who is a bilingual/biculturalist takes unquestionable obedience to the parents, with the rigid traditional roles modified by the acculturation of the child. The third mode describes that the second generation child, depending on his assimilated lifestyle, rejects the traditional filial piety and approaches his/her parents with much egalitarianism of individual rights.

Figure 12: Korean Immigrant Parent-Child Relations Modes

However, on the side of the parents, they feel a devastating experience in encountering their children of either the one-point-five or the second generation. To the Korean immigrant parents, the common characteristics of their children, whichever category of the generation they may be, is the individualism or egocentric way of their thinking and lifestyle as they were heavily Americanized through their public school education. The parents are constantly struggling with their children to impose the

family values/priorities over their individual needs. This sort of cultural and intergenerational tension is more intense in the case of the second generation who are more deeply adherent to the American individualism or the teenager's "meism." In a nutshell, the parents tend to feel that their relationship with their children seems to be hurtful and superfluous. Often, they tend to feel at times like having "the children with the fatherless family" in terms of their meaningful relationships with their children. Here, the immigrant first generation parents, as they adhere to their duty of filial piety to their older parents, experience the rejection of filial piety from their children. All in all, the Korean immigrant parents are emotionally torn with their sense of guilt at being unfaithful to their older parents on one hand, and at the same time they are experiencing rejection from their children in their values of filial piety. It is also important to observe that the sibling relations are also being changed in the immigrant family as illustrated in Figure 13 below.



In the figure above, the first mode represents the traditional family sibling relations in which the younger sibling is subject to the authority of the older sibling with the rigid role boundary between them, as usually practiced in Korea. The second mode represents the one-point-five generation in sibling relations mode in that while the younger sibling is placed in a position inferior to the older sibling, the rigid role boundary is removed and moves toward a more mutual-oriented relations. The third mode represents the second-generation sibling relations mode in which both the older and younger siblings are placed on equal ground in their rights in the family life.

Figure 13: Korean Immigrant Family's Sibling Relations Modes

In sum, the parent-child relations in the Korean immigrant family are indeed the crush and collision between the two cultural values and between the intergenerational gaps as wide as you can imagine. In spite of the risk of potentially dangerous parent-child relations, the Korean immigrant parents are still apt to place the priority of the well-being of their children over the marital or parental needs. In this sense, the parent-child relations are often the possibilities of invoking the haan

experiences in the hearts of the parents as well as in the hearts of their children.

And, often, due to the sense of shame, the Korean immigrant parents tend to avoid seeking professional help for the possible resolutions in their intergenerational conflicts. Instead, they are prone to internalize all their agonies in raising their children against their potential haan experience in the rest of their life.

Now, related to the importance of the Korean immigrant family is another important aspect of their church (religious) life.

#### The Korean Immigrant Church Life

To characterize the Korean immigrant life in the U.S., a striking social phenomenon is their collective religious expressions through their organized Christian churches in the midst of the American mainstream life. In a word, Korean immigrants in the U.S. are making their sociological existence so conspicuous in the American society through the mushrooming phenomenon of Korean Christian congregations throughout the entire United States.

Without going into the statistics, there were less than a dozen Korean immigrant churches in the whole United States in 1965.<sup>24</sup> Now, after the second wave of the

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<sup>24</sup>For historical discussions on Korean immigrant churches in the U.S., refer to Hyung-chan Kim and Wayne Patterson, eds., The Koreans in America, 1882-1974 (Dobbs Ferry, N.Y.: Oceana, 1974), 124-37. Kim and Patterson

influence of the Korean immigrants beginning in 1965, there are over 2,000 Korean immigrant churches estimated throughout the United States at the end of the 1980s.<sup>25</sup> For instance, there were only three Korean immigrant churches in Southern California in 1965, but now well over 650 Korean immigrant churches estimated that are spread throughout the entire area of Southern California.<sup>26</sup> One unverified research reported that no less than 75 percent of the total Korean immigrant population were affiliated with the Korean Christian churches in Southern California, while there are a number of the Korean immigrants who are

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divide the developmental stages of Korean churches in America into four stages: (1) beginning and growth, 1903-18, (2) conflicts and divisions, 1919-45, (3) status quo, 1946-67, and (4) challenge, 1968-70s. See also, Choy, 253-74, and Geunhee Yu, Pastoral Care in Pluralistic America: A Korean-American Perspective, 75-123. Here Yu offers a valuable discussion on historical accounts with five stages of Korean immigrant churches: (1) new beginning, 1903-1910, (2) church in turmoil, 1911-1945, (3) church in decline, 1946-1967, (4) explosive growth in confusion, 1968-1987, and (5) church at the crossroads, maturity or second decline (p. 76).

<sup>25</sup>Also, for an overview of the growth of the Korean immigrant churches in the U.S., refer to Paul Taek-Yong Kim, Church Growth: Development of Korean Churches in America (Seoul: Word of Life, 1985). Although the book shows scholarly limitations, it attempts to give a bird's-eye view of the Korean immigrant churches in the U.S. from a Baptist perspective.

<sup>26</sup>For a study of a statistical growth for Korean immigrant churches in Southern California in the 1970s, refer to Jan Kyun Park, "A Study of the Growth of the Korean Church in Southern California," D.Min. thesis, School of Theology at Claremont, 1979.

affiliated with the Roman Catholic churches and with the Buddhist temples, respectively.<sup>27</sup>

In view of the potential influence of the Korean immigrant churches in the U.S., it is contended that the church affiliation or religious life becomes an important factor that influences one's lifestyle, socialization, economic lifestyle, and family norms and ethics in the life of the Korean immigrants in the United States. For instance, a common illustration is the case when the couples happen to affiliate with a Korean immigrant church with an orthodox orientation in its faith system.<sup>28</sup> First of all, they were extremely discouraged (or even condemned) by the church for operating a liquor store, which happens to be one of the most common small businesses that the Korean immigrants are engaged in. Also, the couple also cannot open their business on Sundays in the name of "the Lord's Day," otherwise they are normally discouraged or

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<sup>27</sup>It is considered that any statistics relating to the Korean immigrant churches are usually outdated by the time the statistics are completed. In this regard, it is suggested that any demographics should be taken as suggestive rather than conclusive.

<sup>28</sup>One research on faith orientation among the Korean immigrant Christian ministers indicates that one out of 64 minister respondents claimed to be a "liberal," whereas the rest claimed to be in the category of conservatives/evangelicals. Refer to Marion Dearman, "Structure and Function of Religion in Los Angeles Korean Community: Some Aspects," Koreans in Los Angeles. Eui-Young Yu et al., eds., 169.

condemned by the church. Also, their socialization is limited by the socialization norms of the church they attend. It is a known fact that a certain church gathers a certain class of people in a certain socio-econo-political category. Since the majority of the Korean immigrant congregations are small, with an average membership from 30 to 150,<sup>29</sup> they generally face institutional survival needs. At the same time, the tendency of this small congregational dynamics is very intimately knitted together.

Another important aspect of the influence is undoubtedly the family life norms and ethics. In an orthodox orientation, the couples are led to believe that the male is superior over the wife in their marital relations, thus demanding the wife's subjugation to the husband owing to their literal belief in the biblical passages relating to marital relations in the Bible. In this respect, the wife, in her effort to cope with her marital conflicts, is to suppress and repress all her conflicting feelings to the end of their marriage.

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<sup>29</sup>The largest Korean immigrant churches in the U.S. are found in Los Angeles: Young-Nak Presbyterian Church of Los Angeles with a neighborhood of 5,000 members, and the Oriental Mission Church with a neighborhood of over 4,000 members. Generally, membership between 300 and 1,000 is considered to be a "big" church in the Korean community. Refer to Myung Hwan Cho, The Eight Largest Korean Churches in America [Korean language] (Seoul: Yongsogak, 1986). Cho identified the four largest Korean congregations found in Southern California.

In view of the relationship between the immigrant churches and the Korean immigrant life, a close structural overview of the Korean immigrant churches is suggested for our further discussion.

First, the Korean immigrant churches are generally monolingual Korean language speaking congregations, deeply rooted in the Korean cultural heritage. The churches are primarily the Korean immigrant first generation centered.

Second, the congregations are a mixture of the first generation immigrants along with the one-point-five and the second generation children. There has been an increasing effort to meet this intergenerational need in the English language, but the efforts often become fruitless. Consequently, the English speaking children and young people have been basically neglected and extremely underserved with underqualified leaders/teachers.<sup>30</sup>

Third, the Korean immigrant churches are largely a pastor-individual-centered ministry. A most common criterion the Korean immigrant churchgoers use to choose an immigrant church is the personal appeal of the pastor, rather than the objective criteria of faith orientation or

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<sup>30</sup>Because of the concern for the English-speaking children and youth in Korean immigrant congregations, an increasing number of research has been done in the field of ministry as reflected in the bibliography. It is easily estimated that the population of the children and youth who are basically English speaking is no less than one third of the whole membership of any congregation of the Korean immigrant church.



the denominational orientations of the church. In this regard, some members choose the church because either they established former relations with the pastor or they like the pastor's preaching (which happens to be one of the key factors for the pastor's personal appeal.)<sup>31</sup>

Fourth, the Korean churches are not only small congregations in general, but also human-relation knitted groups. In a sense, the Korean congregation is a family-network church in that the members of the congregation bring their own extended families and close friends to church for membership. In this regard, the congregation is a closely knitted human network system that is intertwined with many different extended families and their intimates.

Fifth, the majority of Korean immigrant churches are buildingless congregations in the sense that they do not own their church facilities, but rent the host churches (of the dominant culture) for limited hours on Sundays or other days.<sup>32</sup> The buildingless ministry presents a variety of problems and limitations in their congregational life. For instance, the majority of the Korean pastors have their

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<sup>31</sup>Refer to Paul Hyun, "A Study of the Ministerial Roles of Korean Pastors in the Chicago Area as Conceived by Pastors of Church Officers," D.Min. thesis, McCormick Theological Seminary, 1977. Here, the author identifies preaching as the most important role of the immigrant pastor.

<sup>32</sup>No more than about 20 percent of the total number of the Korean congregations in any area in the U.S. is estimated to own their own church facilities.

office in their residence. Its implication is particularly significant from the perspective of pastoral counseling in the life of the Korean immigrant churches in the U.S. One other significant aspect of the buildingless congregational life is that the Korean immigrant churches appear to be a "nomad-style ministry," namely, moving the congregation conveniently from one location to another whenever building facilities for their worship are available and feasible. In a sense, it can be considered a "mobile ministry." In this respect, and in a final analysis, a possibility is that one Korean immigrant congregation may exist on one day but may disappear the next day, making the fate of the congregational life extremely unstable until the congregation is finally settled in its own building.

Sixth, there are basically four cultural adaptation modes of the Korean immigrant congregations relative to the churches of the dominant culture. The most common mode among the Korean immigrant churches is a structural assimilation by letting the Korean congregations join in the denominational churches of the dominant culture. In this assimilation mode, the Korean immigrant congregations are coerced to comply with the faith systems and American church practices of the respective denominational standards along with inter-congregational interactions with the churches of their denomination. The second mode is the opposite of the former. In this case, the Korean immigrant

congregations are assembled together to form an independent ecclesiastical body for their structural and cultural identity.<sup>33</sup> In this way, the Korean immigrant churches are oriented to maintain their traditional church practices along with the emphasis of their cultural heritage in the church life. This mode is analogous to the traditionalist mode of the Korean immigrant individuals in their reaction to the dominant culture. The third mode is, although it is a mode adopted by an extremely limited number of the Korean immigrant churches, the immigrant churches who subjugate themselves to the jurisdiction of their denominational church in Korea. This mode is rather politically oriented, but emphasizes the Korean traditional church practices and belief systems in the immigrant churches. In this mode, the Korean immigrant churches establish a paternal ecclesiastical relationship with the home church in Korea. In a final sense, it is a mode of the overseas mission church relations. The last mode is the independent churches which are not affiliated with any ecclesiastical body, but remain as independent congregations whose church practices are basically left in the hands of the leaders of those congregations. This mode characterizes the Korean

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<sup>33</sup>There are the independent (traditionalist) ecclesiastical groups already organized among the Korean immigrant churches in the U.S. including three Presbyterian groups, one Methodist group, one Full Gospel group, and two Evangelical Holiness groups.

immigrant churches as "island churches" in the ecclesiastical reality in American society. Depending upon the cultural adaptation mode of the congregational leaders, the congregational lifestyles are generally determined and different in their adjustments to the dominant society.

Seventh, the Korean immigrant ministry is often performed in the multilevels of the needs of Korean immigrant life. In this respect, Marion Dearman, a sociologist based in Los Angeles, reports his findings including the list of the "benefits" that the immigrant churchgoers are expressed to expect from their church life: (1) better religious training, (2) fellowship and recreation, (3) information, (4) educational programs (especially Korean and English language classes), (5) counseling, and (6) economic help.<sup>34</sup> With this observation, Dearman concludes:

Again, it must be emphasized that evidence is being demonstrated that the Korean immigrants expect, even demand, that their churches perform many social, educational, and economic functions in addition to their religious functions.<sup>35</sup>

In this multilevel of church functions, there seems to be several implications related to the training and effectiveness of the Korean immigrant pastors in their ministry.

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<sup>34</sup>Dearman, 176-77.

<sup>35</sup>Ibid., 177.

Eighth, the Korean immigrant ministry is highly program-oriented in spite of its severe facility limitations. The worship becomes the pivotal experience in their congregational life. For this reason, some congregations attempt to have two worship services on Sundays within a relatively short time interval between the morning worship (e.g., 11:00 a.m.) and so-called Sunday evening service (e.g., 3:00 p.m.).<sup>36</sup> Another important church ritual is the coffee-fellowship hour, in that the church often provides lunch on a regular basis.

Besides, the immigrant churchgoers tend to seek their common religious experiences most frequently through hymn singing, corporate prayer meeting, offerings, visitation of a minister who usually provides a brief devotion in home visitation, Bible study groups, and sacraments, etc. In most cases, these programs/activities are performed under a great deal of time pressure which the churchgoers often feel acutely. Overall, the religious experiences are generally externalized through the various religious activities and programs.

In view of the overview description, the Korean important churches are intimately related to the fabrics of the Korean immigrant churchgoers' life, often playing a

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<sup>36</sup>It is generally due to the time pressure of the churchgoers that they cannot return to church if they had returned home on the same day, primarily due to their distant residence.

psychological extended family role in addition to their physical extended family around them. From human dynamic perspectives, a strength of the Korean immigrant churches is their vital role of human supportive systems and networks. At times, both the pastor and the members so closely related to each other are prone to human conflicts, which makes it complicated for an outsider to assist them in conflict resolutions. The human conflicts in the Korean immigrant churches are mostly not an individual-rooted problem but group-oriented ones. In point, the human conflicts in this type of church life are the conflicts of the human networks, rather a conflict of an individual. In this respect, the human conflicts in the immigrant church are often intense and so intertwined with other human network systems. One simple example can be the case when one member of the family has a conflict with the pastor, the conflict becomes not only the individual's but the whole family's, and eventually extended family's and their intimate friends, and so forth.

Also, in terms of the prospect of the immigrant churches in the United States, it is anticipated that like evidence in other racial ethnic minority communities, the Korean immigrant churches will most likely continue to exist so long as the Korean immigrant population exists. Also, unlike other Asian American churches (e.g., Chinese and Japanese Americans), the prospect for the future of the

Korean immigrants is unique and resourceful as the one-point-five generation, who are bilingualists and biculturalists, play an important role in bridging the cultural gaps between the first generation immigrants and the second generation. Evidence already indicates that the one-point-five generation is beginning to provide the continuity of the Korean immigrant churches through a pool of ministerial candidates, as well as associational needs of the Korean immigrant churches.

In light of the description above, the Korean immigrant churches, whether large or small, are playing pivotal functions for the maintenance of the Korean immigrant individual life and the family life as well. They are functioning to provide both spiritual needs and socio-psycho-cultural needs. Religiously, the Korean immigrant churches attempt to provide and articulate perspectives of the new meanings and purposes of "their sojourner life in the strange land" in view of their marginal existence in the United States.<sup>37</sup> Further, socially, as already alluded to, the Korean immigrant churches function as a quasi-service agency to provide various social services to their members and outsiders

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<sup>37</sup>Sang Hyun Lee, "Called to be Pilgrim: Toward a Theology Within a Korean Immigrant Context," The Korean Immigrant in America, eds. Byung-Suh Kim and Sang Hyun Lee, eds. (Montclair, N.J.: Association of Korean Christian Scholars in North America, 1980), 75-98.

whenever needs occur. In some instances, the churches even engage in job training for employment, too, as they are always ready to stand by to assist their members to be adjusted better to the new land socially. In addition, the immigrant churches provide an ongoing community center where they can come for their social associational needs of cultural identity and for their personal needs of self-development as well. In this respect, Won Moo Hurh and Kwang Chung Kim, in their research on the Korean immigrant churches, have rightly observed one of the functions of the Korean immigrant churches as "a communal bonds (the primary group" and "an associational bonds (the secondary group)" in the life of the Korean immigrant churches.<sup>38</sup> At the same time, in view of the cross-cultural perspective, a criticism may be that the Korean immigrant churches are playing a major role in limiting their members' acculturation processes when the Korean immigrant churches only choose to function as a cultural enclave for self-segregation mode of the immigrant lifestyle.

Another criticism of the Korean immigrant churches is that they are generally oppressive to the women in the church, as the immigrant churches rely heavily on the

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<sup>38</sup>Hurh and Kim, Korean Immigrants in America, 133, 136.



Korean traditional church practices.<sup>39</sup> The women in the church are often excluded from the leadership for the Korean immigrant churches in the name of the literal view of the biblical texts relating to the women in the Bible. And they are frequently placed in subservient roles, excluding them in the decision making process in the church life. While they are oppressed by the society, the Korean immigrant women in the church are often experiencing sexism more blatantly than from their community. Especially, in the case of the women in the church who feel internally a strong sense of calling to the ministry, the blatant sexism to exclude the women from the church leadership can be a real source of their personal and societal haan experiences.

Related to the sexism in the church is the literal view of the Korean immigrant churches regarding the woman in marital relations. The literal view is generally that the wife is subservient position to the husband. Within

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<sup>39</sup>For studies on Korean immigrant women, authors include: Bok-Lim C. Kim, "Pioneer in Intermarriage: Korean Women in the United States"; and Sun Bin Yim, "Korean Battered Wives: A Sociological and Psychological Analysis of Conjugal Violence in Korean Immigrant Families," Korean Women in a Struggle for Humanization, eds. Harold Hakwon Sunoo and Dong Soo Kim (Memphis: Association of Korean Christian Scholars in North America, 1978); Young Sook Harvey, Six Korean Women (St. Paul: West Publishing, 1979); and Inn Sook Lee, "Korean-American Women's Experience: A Study in the Cultural and Feminist Identity Formation Process," Ed.D. diss., Columbia University Teachers College, 1988.

the context of the dominant culture, as the Korean immigrant women are relatively consciousness-raised, they tend to take the church's interpretation as oppressive to their marital justice as well. With this posture, the Korean immigrant churches tend to reinforce the haan experiences of the woman/wife. From the perspective of the ministry of the haan resolution and healing, the Korean immigrant churches tend to discourage the women in the church to utilize the Korean immigrant churches for the solution of their haan experiences.

Another context for the haan experience potentially provoked by the Korean immigrant churches has to do with the children in the Korean immigrant churches. As mentioned before, the children in the immigrant churches--the second generation and the one-point-five generation--are usually overlooked in the life of the immigrant churches. As the immigrant churches are without exception first generation-immigrant-centered, with the predominant emphasis on the Korean language and the Korean traditional practices in the church life, the churches are virtually incapacitated to meet the psycho-cultural-religious needs of the children in the church. Most devastating experiences in the immigrant churches is a lack of the bilingual ministers (or English-speaking ministers) for the

children.<sup>40</sup> In point, whereas the presence of the children is generally acknowledged and affirmed in their home life, their school life, and their community life, their presence in the church is virtually ignored linguistically and culturally. In essence, the children are treated as second class people in the immigrant churches in terms of their potential contributions and socio-psycho-religious needs. At worst, the children in the church resent the Korean traditional church life, potentially rejecting their own spiritual heritage and religious life. From the standpoint of the church mission, this negative experience may become one of the most serious haan experiences provoked in the life of the children in the Korean immigrant churches.

Despite it all, the Korean immigrant churches tend to function for community cohesiveness to provide personal identity, to reinforce the cultural identity as a cultural center, to interpret new worldviews and meanings and purpose of life in the immigrant life in "the strange

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<sup>40</sup>For research on youth in Southern California, authors include: Seok Choong Song, "Bilingualism and Immigrant Children," Koreans in America, Korean Christian Scholars Journal (Special Spring Issue 1977), no. 2: 100-25; and John Doo Song, "Korean College Students in Los Angeles: Basic Characteristics," Koreans in Los Angeles, eds., Eui-Young Yu et al., 133-53. Yu as a sociologist approaches with the sociological perspective and Song from an educational perspective. See also Eui-Young Yu, Juvenile Delinquency in the Korean Community of Los Angeles (Los Angeles: Korea Times, 1987). For further reference, refer to the bibliography.

land," to articulate new ethical norms for newly required behaviors in a new land, and hopefully to foster transgenerational continuity and transcultural perspectives for the Korean immigrant churchgoers.

From the perspective of the contextualization of the haan experiences of the Korean immigrants in the United States, the Korean immigrant churches can be a strategic place for healing and resolving the haan experiences of not only their constituency members but also those of their community and their society at large even. Succinctly, the Korean immigrant churches can be an effective agent of the haan-healer and the haan-resolver for the Korean immigrant individuals, their families, their community, and even their society, too.

The Korean Immigrant Community Life<sup>41</sup>

As we have observed that the Korean immigrant life is intimately intertwined with the Korean immigrant churches, so is the Korean immigrant community intertwined with the immigrant individual/family life.

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<sup>41</sup>Although there has been countless research done on the issues related to the Korean immigrant community in America, research directly related to the Korean immigrant community itself in America is found only with four authors in recent years.

For the Korean immigrant community in New York City, Ill-Soo Kim, New Urban Immigrants: Koreans in New York (Princeton, N.J.: Princeton University Press, 1981).

For Korean immigrant communities in Southern California, research includes: Eun Sik Yang et al., eds., The Korean Community in America. the Present and the Future [Migukannui Hanin Kommuniti Hyun Whang kwa Mirae] (Los Angeles: Pioneer Press, 1978); Lawrence K. Hong, "Perception of Community Problems Among Koreans in the Los Angeles Area"; Hwa Soo Lee, "Korean-American Voluntary Associations in Los Angeles: Some Aspects of Structure, Function and Leadership"; Yung-Hwan Jo, "Problems and Strategies of Participation in American Politics," Koreans in Los Angeles, eds. Eui-Young Yu et al., 185-201, 202-18; Edward Tea Chang, "The Politics of the Korean Community in Los Angeles: Kwangju Uprising and Its Impact," Master's thesis, University of California, Los Angeles, 1984; Hyung-chan Kim, "Korean Community Organizations in America: Their Characteristics and Problems," The Korean Diaspora, ed. Hyung-chan Kim (Santa Barbara: ABC-CLIO, 1977), 65-83; Joon Sang Han, Hanin Gyopo Sahoewa Gyooyuk Moonjae [Korean immigrant community and education issues] (Seoul: Samsung Publishing, 1986).

Lee and Jo from the perspective of political science, Hong from a sociological perspective, Kim from a historical perspective, Chang from an Asian-American perspective, and Han from an educational perspective were represented in the research above. Among all the authors is Edward Tae Chang who has done indepth research on the Korean immigrant community in Los Angeles although his study was limited by a political science perspective.

Also, the Korean immigrant community in America can be understood from various perspectives: politically, sociologically, economically, demographically, historically, culturally, religiously, psychologically, and so on.<sup>42</sup>

In our discussion, it is suggested that the Korean immigrant community is to be understood from the perspective of contextualizing the haan experience of the Korean immigrants in the United States. In order to understand the contextualization of the Korean immigrant community, the dynamic perspectives of intra-community and inter-community aspects need to be reviewed. Therefore, we will give a brief overview of the Korean immigrant community in America from the perspective of its developmental stages. From this perspective, the Korean

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<sup>42</sup>A geographical definition of the Korean immigrant community in Southern California includes basically two areas: the Koreatown in Los Angeles located in the core area between Vermont and Western Avenues on Olympic Boulevard, and the Garden Grove Koreatown located in the core area between Magnolia Avenue and Brookhurst Boulevard on Garden Grove Boulevard in Garden Grove. Newly emerging Korean immigrant communities in other areas in Southern California include Cerritos, Hacienda Heights, and the San Fernando valley. Similar patterns of the Korean immigrant community appear to emerge in other major metropolitan areas.

At the same time, Korean immigrant communities in America can be defined by a dynamic perspective in that, regardless of the geographical location of the residences, the population of the entire Korean immigrants in Southern California constitutes the Korean community in Southern California. It is noticeable that most research on the Korean community is based on a dynamic sense of the Korean community in America.

immigrant community can be seen from the two basic phases of its developmental stages in American society, namely the invisible stage (1902-1965) and the visible stages (1966-present).<sup>43</sup> In the invisible stage, the Korean immigrant community was basically established in three areas; Hawaii, Southern California and Northern California, remaining invisible due to the extremely small size of the Korean immigrant population. Nevertheless, the Korean immigrant community had been known to be very active and dynamic in its intra-community activities. Historians point out that the Korean immigrant community in its invisible phase had been predominantly engaged in political activities for the independence movement in Korea. In this phase, the Korean immigrant community, with its invisibility, namelessness and facelessness in the American society, was wholly involved in its haan experience for the loss of their motherland at the hands of Japanese imperialism. In their independence movement for Korea, the Korean immigrant community had participated in the activities of the haan

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<sup>43</sup>Korean immigrant historians attempt to define differently the developmental stages of the Korean immigrant community in America. Bong-Youn Choy characterizes the three periods as: (1) the pioneer period (1902-1924), (2) Korean independent movement in America (1924-1945), (3) Postwar emigration (1946 to present). See Bong-Youn Choy, Koreans in America. Also, Eun Sik Yang, "Koreans in America, 1903-1945," Koreans in Los Angeles, eds. Eui-Young Yu et al., 5-22. Here Yang divides (1) early settlements, 1903-1925, (2) the decades of frustration, 1925-1945.

solution for the recovery of their lost homeland and for ever-painful homesickness for their homeland in their sojourning life in this strange land of America.<sup>44</sup> In fact, it was known that the Los Angeles area had become a cradle for the Korean immigrant community in the entire United States to engage in the haan experience resolution for the independence of Korea.

After World War II, the haan experience for their motherland was briefly resolved by the independence of Korea from Japanese colonial rule. Soon, Syngman Rhee, former Korean immigrant in Hawaii, had become the first president of the new democratic Republic of Korea, through whom Korean immigrants symbolically participated in their long awaited haan resolution. But, it was too soon to discover that the Korean peninsula was divided into North and South by external superpowers, and further two parts of Korea had engaged in the most devastating war between Northern and Southern Koreans in its entire history.

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<sup>44</sup>For research on the pioneer Korean immigrants and the older second generation (American-Koreans), authors include: Bong-Youn Choy, Koreans in America (Chicago: Nelson-Hall, 1979); Linda Shin, "Koreans in America: 1903-1945," Roots: An Asian American Reader, eds. Amy Taichiki et al., 200-6; Won Yong Kim, Koreans in America (Seoul: Po Chin Chae, 1971); Hyung-Chan Kim and Wayne Patterson, The Koreans in America (1882-1974); Pyong-Yong Min, Miju Eemin 100 Nyon: Chogi Inmaekue Kaenda [The 100 years of Korean immigrants in the United States: In search of early immigrant human network] (Seoul: Korea Times Press, 1986).



In reaction to the unprecedented war tragedy in Korea, the Korean immigrant community had been involved in the activities of the war recovery in Korea. However, in spite of all-out heart-pouring energies toward the well being of the motherland, the Korean immigrant community in the U.S. had continued to experience the letdowns of the haan experience by the dictatorial rule of the South and by the totalitarian rule of the North. Both South and North had deepened the haan experience of the Korean immigrant community with the pains of the division of the motherland and the pains of the separated families between the South and the North and between the North and the Korean immigrant community in the United States. The haan experience of the Korean immigrant community had mostly turned into community depressions and even hwat-byung in a symbolic sense.

Besides the haan experience of the Korean immigrant community toward the loss and homesickness for the motherland, the Korean immigrant community in the U.S. encountered the haan experience in another way. As a nameless and faceless community in the United States, the Korean immigrant community had been often represented in the faces and names of Chinese and Japanese immigrants in the American society. Moreover, the Korean community had to disguise its true racial identity, too, in order to evade the rampant racial discriminations in the American

society, particularly prevalent in the years of the first half of this century. In a way, the pioneer immigrants had to undergo understandably the American racism, then. However, the children of the pioneer immigrants, who were born in the United States, had undergone similar "yellow peril" of racism with their immigrant parents simply because of their racial identity, in the same way that the American-born Chinese and the Nisei Japanese had been ill treated by the American society then.<sup>45</sup> Although their citizenry rights were protected and guaranteed by the Constitution of the United States of America, they were politically and socially deprived of all their rights and threatened in their personal and social existence day-to-day in this dark, frightening period of the invisible stage of the Korean immigrant community.<sup>46</sup> In point, American racism became another haan experience for the Korean immigrant community in the U.S.

In this invisible stage, the composition of the Korean immigrant community was relatively simple, with two primary community networks, namely the immigrant churches on the one hand,<sup>47</sup> and the two pillar voluntary organizations of

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<sup>45</sup>Stanley Sue and Nathaniel N. Wagner, Asian-Americans: Psychological Perspectives, 3-62.

<sup>46</sup>Pyong-Yong Min, 217-40; Bong-Youn Choy, 91-140.

<sup>47</sup>Bong-Youn Choy, 235-66.

"Tongi-hoe (comrade society)" and "taehan Kukmin-hoe (The Korean National Association)" among several other voluntary organizations on the other hand.<sup>48</sup> According to Bong-Youn Choy, most of the voluntary organizations in the Korean immigrant community were organized for political activities to aid the restoration of independence of Korea. These voluntary organizations were also divided by the differences in their tactics and methods in aiding the restoration of the independence of Korea from Japanese domination. The Korean immigrant community depended primarily on these community networks to participate in their haan resolution activities for the independence of Korea.

And, among all the voluntary organizations for the universal goals of the well being of their motherland the Korean immigrant churches remained as the center for the Korean immigrant community. Bong-Youn Choy makes this observation:

Most of the early Korean community organizations were influenced in terms of principles, functions, and structure by the Korean Christian church. This was only natural because most of the leaders of the community were members or ministers. As will be discussed later, the church was the center of the Korean community. When it faced trouble, the community was involved in the same trouble.<sup>49</sup>

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<sup>48</sup>Ibid., 114-21.

<sup>49</sup>Ibid., 114-15.

However, besides the heavy involvement of the voluntary organizations in their patriotic activities, the Korean community in the U.S. seemed to have very little involvement in working out as a community their haan experiences arising from the racism of American society. In this sense, the Korean immigrant community in its invisible stage seemed to have had extra work to do for the resolution of their haan experiences inflicted by the racist practices in the American society.<sup>50</sup> The Korean immigrant churches in the invisible stage probably were a chief community instrument in that the Korean immigrant community could depend on it for the resolution of their haan experiences inflicted from the injustices of the American society.

But, for instance, historian Bong-Youn Choy did not include any observations in his description of the Korean immigrant churches in the invisible phase regarding their responses to combat racism.<sup>51</sup> From this observation, it can be construed that the Korean immigrant churches had predominantly remained passive relative to the haan experiences inflicted by the racial discriminations in their life in the American society. At best, they had

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<sup>50</sup>Pyong-Yong Min, 5-95. The author relates numerous accounts of pioneer immigrant profiles in which they were inflicted with racism in their life in America. Also, refer to Bong-Youn Choy, 111-14.

<sup>51</sup>Bong-Youn Choy, 253-74.

helped the constituency with social and cultural adjustments through their social and cultural services and activities in addition to their religious activities.

Against the brief sketch of the Korean immigrant community life in its invisible phase in the American society, after having undergone throughout some period of depression and stagnation condition, the Korean immigrant community began to face a new era of its community life in the wake of the second wave of the influx of the Korean immigrants from Korea beginning in the late 1960s.

The Korean immigrant community, with the impact of the sudden population growth of Korean immigrants from Korea, began to emerge with its racial/cultural identity in the American society. Undoubtedly, the Korean immigrant community in Southern California, for instance, being the capital of the Korean population in the U.S., had established its social and cultural visibility in the mainstream of American society. In contrast to the Korean community in the invisible phase, the newly emerging Korean immigrant community becomes vastly different in its size, composition, functions and dynamics.

In terms of its size, the Korean immigrant community is geographically spread throughout five or more areas of Southern California, with residential assimilation patterns, instead of being concentrated in one major area like Chinese- and Japanese-American towns. Also, in terms

of compositions, although the families with school-age children are the predominant components, the Korean immigrant community is composed of the whole range of human life cycles from infants to senior citizens, in contrast to the early Korean community with its predominant number of male bachelors with a small number of family units.<sup>52</sup>

In addition, in terms of the voluntary organizations, the newly emerging Korean immigrant community is increasingly diversified, in contrast to the predominantly politically oriented voluntary groups in the early Korean community. To the contrary, from the perspective of the human support networks, most influential voluntary organizations in the new visible Korean immigrant community seem to be the high school and college alumni groups and the professional associational groups, for example, in Southern California.<sup>53</sup> From this perspective, the Korean immigrant community in America is usually dynamic and full of vitality. As the immigrant children in elementary school make their presence visible in their school life with their needs of bilingual and cross-cultural education, the immigrant teenager and college students also make their presence visible in their academic life in their cultural

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<sup>52</sup>Ibid., 257.

<sup>53</sup>Eui-Young Yu et al., eds., Koreans in Los Angeles, 189. For instance, 118 voluntary groups in 16 categories were reported in Los Angeles in 1977. At the end of the 1980s, the figure may be estimated at more than 280.

adaptations in the United States.<sup>54</sup> Further, the immigrant senior citizens, whose presence was nonexistent in the early Korean community, are adding the wealth of their past experiences and wisdom to the new Korean immigrant community. On top of it all, the predominant group of first generation immigrant adults, who are in their prime period of productivity and leadership, with a relatively high educational background, in contrast to 65 percent illiteracy among immigrants in the early community,<sup>55</sup> become dynamic and imaginative with their fresh, cultural pride and pioneering spirit in the new land of America. In light of their energy and vitality, the Korean immigrant community in the visible stage tends to expand its horizons in all aspects of community life--politically, economically, culturally, and educationally.

However, in contrast to the relationship of the Korean immigrant church to the early community, evidence indicates that a gradual division of labor and function is taking place between the recently emerged Korean community and the current Korean immigrant churches, now estimated at 650 in Southern California alone. In point, the Korean immigrant

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<sup>54</sup>See, Young Pai et al., Findings on Korean-American Early Adolescents and Adolescents, Syllabus report funded by Programs for Asian-American Theology and Ministry, Princeton Theological Seminary, January 1967. Pai's is one of the most thorough empirical studies done on the Korean immigrant adolescents.

<sup>55</sup>Bong-Youn Choy, 258.

churches tend to remain in their religious domain, usually remaining passive in the intra- and inter-community agendas, and frequently facing criticism from their community regarding their passivity in the community development and agendas.<sup>56</sup> The Korean immigrant churches are strikingly noticeable in their silence regarding the community agendas including its political agenda for the well-being of the motherland of Korea.

Nonetheless, the current Korean immigrant community, based on the Korean associations of Los Angeles or Orange County, continues to seek to address their intra- and inter-community agendas. In short, just to mention a few, their intracommunity predominant agendas appear to be: (1) internal organizational survivals and developments for effective community-wide coordination, (2) social welfare services, (3) the safety of the community from crimes, (4) educational, cultural and youth programs, and (5) support of the politics and well-being of the homeland.

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<sup>56</sup>There has been a special series of criticisms on the Korean immigrant churches, relating to their passive roles to the community agendas.

Gil Nam Noh, "Eemin Chonggyogae Chongshin Charilttaiida" [A time to be awoken up for the immigrant religious community], Korean Street Journal 7 December 1989: 11. (The weekly has printed a radical criticism of the thirteen series of articles on various aspects of the Korean immigrant churches beginning September 28, 1989.) Also see, Edward Tea Chang, "The Politics of the Korean Community in Los Angeles," pp. 83-4; and Helen G. Givens, The Korean Community in Los Angeles County (San Francisco: R & E Research Associates, 1974).



Intercommunity agendas emerging appear to include: (1) interracial ethnic minority community relations with the black/Afro-American community and other racial ethnic minority communities, and (2) political integration with the mainstream society of American politics, just to mention the immediate ones.<sup>57</sup>

It is important to remember the contextualization of the intercommunity relations between the black/Afro-American and the Korean immigrant communities. As a newcomer on the block who does not have full knowledge of the black/Afro-American experiences with the American racism particularly, the Korean immigrant community encounters other racial minorities professionally with language and cultural handicaps in its intercommunity relations. As a result, as a beginner in interracial relations in America, the Korean immigrant community is bound to learn the hard way with other racial ethnic groups in America. Because of a lack of interracial experience, the Korean immigrant community has been, in its relatively short immigrant history, under frequent interracial tensions and often becomes a target of harassments and crimes in its inter-ethnic community relations. In point, the Korean immigrant community, unlike other recent Asian

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<sup>57</sup>"National identity" and "innocent suffering" as the two core experiences of Korean Americans were also identified. Refer to Geunhee Yu, 57-74.

immigrant groups, involved itself with relatively aggressive economic activities in the intercommunity relations. However, it is anticipated that the present handicaps of the Korean immigrant community can be an asset in the long term by developing experiences in interracial relations in the American society.

From another perspective, another characteristic of the Korean immigrant community agendas is the heavy involvement with the welfare and politics of the motherland of Korea. In this regard, as already noted, Edward Tea Chang in his master's thesis on the Korea immigrant community in Southern California made several insightful observations on the characteristics of the Korean community in Los Angeles. In part, he wrote:

The Korean community in Los Angeles possesses all the characteristics of an urban ethnic community ... Of these, homeland politics has become the single most dominant issue. Throughout history, immigrant groups have kept close ties with their homeland and devoted much time and energy for the well-being of their homeland.<sup>58</sup>

In light of this observation, the two currently significant political agendas are the democratization of the political systems and the reunification of the divided Korea. For reunification agenda, Chang further comments:

Many Korean Americans have a personal stake in the issue of reunification of Korea because they are victims of so-called "separated" families, in which family members live in North and South

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<sup>58</sup>Edward Tea Chang, p. 4.

Korea and are prevented from communicating with one another.<sup>59</sup>

It becomes apparent that the two-fold agenda of the well-beings and the reunification of the homeland of Korea continues to be an important aspect of the Korean immigrant community life along with its intra-community agenda.

Thus far, we have attempted to explore the context of the haan experiences within the context of the community life. In sum, on the intracommunity level in the invisible phase, the collective haan of the early Korean immigrant community includes the haan for the independence of the motherland and for the homesick, and the haan for the American racism in the American society. On the intracommunity level in the visible phase, the collective haan of the current Korean immigrant community involves the haan for the reunification and the haan for the democratization and political stability of Korea. Also, it seems to become the haan for the economic life stability, and the haan for the racial equality and pride in the Korean immigrant community life in the American society.

In summary for this chapter, we have attempted to explore the socio-psycho-cultural contexts of the Korean immigrants in their individual, family, church and community levels in which they are prone to have their haan experiences.

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<sup>59</sup>Ibid.

At the individual life level, upon their arrival in the U.S. with their American dreams of personal and family happiness in the new land, they began to realize severe limitations in fulfilling their self-realization (e.g., success in fame or wealth), confronting the limitations of their own language and cultural barriers.

Consequently, they tend to brood their personal haan for their American dream of self-realization. In the family life level, they are shifting their energy from personal self-realization to child-actualization (e.g., success in education) and the cohesiveness and happiness of their nuclear family. To the contrary, as they are experiencing cultural and emotional distances in their filial piety, they tend to turn their experiences into their haan for their children in their distant parent-child relations. In turn, the children may have their own haan experiences in their relationship with their culturally distant immigrant parents.

At the church life level, as the Korean immigrants are increasingly aware of their existential anxiety in the midst of their present life cycle which is drawing closer to the final stage of their own life cycle, and in their acute awareness of their broken and thwarted dreams in the personal and family life, they are more apt to turn their life attention in search of peace of mind and the new meaning and purpose of their new life journey in their new

homeland of America. In this lifestyle, they tend to brood their haan for the broken dreams of their personal and family happiness against the harsh reality of their immigrant life in America. Also, having guest status in the host church facilities of the dominant culture, the intergenerational and intercultural gaps in the church tend to invoke the haan experiences for the children and young people in the Korean immigrant churches.

At the community life level, the Korean immigrant community faces the safety and security of their socio-cultural survival in the American society in their intra-community life; they are also facing threats and challenges from two fronts, namely, physical intimidations from other racial ethnic minority groups and racism from the dominant society. With these community experiences, the Korean immigrant community is prone to harbor their social or collective haan against the experiences of the racial discriminations and marginal existence in the American life. In addition, the Korean immigrant community is intimately related to the well beings of their motherland in the national stability and prosperity and reunification of the divided land. In point, it is the community haan for the national prosperity and stability and the community haan for the reunification of the divided land of the motherland of Korea.

With the contextualizations of the haan experiences of the Korean immigrants in the U.S. as a background, we will further examine the haan experiences of the Korean immigrants in microcosm through the study of four clinical cases in the next chapter in Part Two.

**PART TWO: CLINICAL UNDERSTANDINGS OF "HAAN" EXPERIENCES**

Chapter 6  
Clinical Case Studies and Analyses  
of Haan Experiences

In view of the socio-psycho-cultural contextualizations of the haan experiences in the Korean immigrant life in the United States, it is suggested in this chapter to examine and analyze the haan experiences of the Korean immigrants through the clinical cases which were clinically treated by this writer within the last five year period in the Southern California area. In order to clinically view the haan experiences in microcosm, the four selected clinical cases will be described, followed by discussions and analysis in this chapter.<sup>1</sup> The four clinical cases under investigation in this chapter include: (1) Mr. and Mrs. A as husband and wife in search of marital harmony, (2) Mrs. B as a career woman in search of self-actualization, (3) Mr. C as a professional male in search

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<sup>1</sup>It is observed that the clinical orientations seem to determine the format and styles of case presentation. For this reason, it must be known that the case presentation in this chapter will be based on the personal orientation of pastoral counseling of this writer. Refer to Peggy Papp, ed., Family Therapy: Full Length Case Studies (New York: Gardner, 1977), vii-xi; Emily H. Mudd et al., eds., Marriage Counseling: A Casebook (New York: Association, 1958).



of career identity, and (4) Ms. D as a one-point-five generation single female in search of bicultural identity.<sup>2</sup>

In presenting the clinical cases, the description of each case will cover the nine basic aspects: (1) identifying data, (2) presenting problem, (3) personal history, (4) appearance, thought processes and emotional tone, (5) diagnostic assessment, (6) treatment goals and plan, (7) religious dynamics, (8) therapeutic relationship, and (9) analysis of haan experiences.<sup>3</sup>

The four selected clinical cases are presented as follows<sup>4</sup>:

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<sup>2</sup>The clinical cases to be presented in this chapter, which were chosen from pastoral psychotherapy by this author in a pastoral counseling center in Southern California, are taken to reveal the intrapsychic dynamics of each clinical case in depth and in breadth, not necessarily presented to examine the therapeutic effectiveness or outcomes of pastoral psychotherapy.

<sup>3</sup>This suggested format was generally based on a medical model.

<sup>4</sup>It must be emphatically remembered that the clinical cases presented here were all counseled in the Korean language. Thus translating into the English language all the dynamics and cultural nuances that transpired between the counselor and the client(s) is virtually impossible for their exactness and accuracy. And, further, for the sake of confidentiality, personal and other identifications of the clinical cases here are also altered.

Case A: Pastoral Counseling with Mr. and Mrs. A  
as Husband and Wife In Search of Marital Harmony

1. Identifying Data

Mr. and Mrs. A are a Korean immigrant couple who have been married for 21 years with two children of 19 and 10 years of age. Mr. A is 45 years old, and Mrs. A is 41 years old. Currently, both are unemployed, seeking a new small business for nearly one year. Prior to their current unemployment, they had been self-employed ever since their arrival in the U.S. At present, they are active in a local Korean immigrant church in downtown Los Angeles.

Mr. A was my former client 10 years ago and stayed in counseling about 4 months with his presenting problem of sexual impotence.

2. Presenting Problem

Because Mrs. A was not able to drive her car due to her psychopathological symptoms, Mr. A drove her in coming to the counseling center for pastoral counseling with me.

Her presenting problem was that Mrs. A complained in her intake session, with her husband present, that she was suffering from pounding heart and fears of being crazy, fear of being permanently incapacitated mentally and physically, and fear of staying home alone, fear of driving a car, fear of crowd of people in worship service, and fear of death.

Mrs. A reported that the symptoms began to develop about four months prior to this intake.

About two months prior to this intake, Mrs. A had once reached me over the phone for an appointment for counseling with me. But, then, I suggested that she see a Korean male psychologist for two reasons. First, she lives much closer to the psychologist's office (about 25 miles from her house versus about 60 miles to our center), and second, I was not sure that I could afford to handle the case for a long term. Finally, Mrs. A had seen the psychologist for four sessions and prematurely terminated the sessions with him due to her dissatisfaction. And, she then called me again wanting me to see her. In fact, I took her very reluctantly for the intake appointment because of her insistence.

In the intake, Mr. A was a passive observer, and both he and she unquestionably took Mrs. A as an "identified patient."

### 3. History

Medically, Mrs. A underwent head surgery for a concussion in 1982. It occurred during a severe marital fight in an isolated area, when Mr. A was in the driver's seat. Mrs. A was sitting on the top of the car engine hood to stop him from driving, and she fell off when Mr. A attempted to move his car. Consequently, she was hospitalized about one week. Since the accident, she has

been accusing her husband of attempting to kill her by intentionally maneuvering his car to let her fall from the car in the dark.

Ever since the head injury, she has been obsessed with her fear of permanent incapacitation physically and mentally, and the symptoms became worse and worse.

In terms of their immigrant life, Mr. A came to the United States in 1971 by himself leaving his wife with a little daughter behind in Korea, while he prepared for their migration. A year later his wife and child arrived in the U.S. in 1972.

Since their new life in America, Mr. A started to operate a fast food service stand, and Mrs. A also independently operated a small gift shop. While operating her business, Mrs. A was also enrolled parttime in a local college.

However, both Mr. and Mrs. A later joined together in their business by operating a larger American gift shop from 1978 until 1985 when they sold the business. In the meantime, they had succeeded in accumulating their wealth. Mr. and Mrs. A have been looking for a relatively easier business for almost a year. Although they became economically successful in their life in America, their marital relations have gone from bad to worse.

Because of the ongoing marital fights, Mr. A once sought counseling with me for a period of four months with

his presenting problem of marital conflicts and sexual impotence in the late 1970s. Prior to counseling with me, Mr. A had sought medical physical examinations for help with his impotence, but received a diagnosis of no physiological symptom. Then, Mr. A felt that his impotence might be the main cause that dissatisfied his wife in their marital relations.

Also, in the midst of their marital conflicts, Mrs. A openly had extramarital affairs with a younger, single Korean immigrant man between 1974 to 1976, while she was independently operating her own business. She asserted that her extramarital affair was an intentional act to attack her husband because of her resentment to her husband.

Naturally, in reaction to his wife's blatant extramarital affair, Mr. A was further infuriated and became more attackful to his wife. At one point, out of his revengeful rage, he purchased and carried a handgun to attack his wife's boyfriend, but never used it.

In addition to her first extramarital affair, Mrs. A continued her seductive behaviors to other favorable customers while both husband and wife were operating a new gift store. Consequently, Mr. A became angrier and angrier, and his marital relations reached the bottom.

Prior to their new immigrant life in the U.S., their marital relations were full of conflicts and tensions.

When Mrs. A was a junior in high school, she met Mr. A, age 21. In her senior year of high school, they moved in together, as Mr. A was then a salaried man, and Mrs. A was then boarding with a family, apart from her own family who lived far away in the countryside. When she was in her first year of college, she was pregnant and married, unknown to her college and the parents. At one point in their premarital relations, she attempted suicide because Mr. A refused to marry her. Consequently, for the fear of shame of public exposure because of their secret marriage, Mrs. A had to hide her marital status in public, while their first child was born at this time. Their marital satisfactions were still relatively low. In this marital background Mr. and Mrs. A decided to migrate to the U.S. with their American dreams of family happiness and economic success, in addition to Mrs. A's personal aspiration of academic achievement.

In terms of their family backgrounds, Mrs. A came from a relatively upper-middle class family in a rural village. Her father was a leader in his village. Her mother was a domineering woman in her family. Mrs. A was the oldest of two daughters in the family. She remembered her life aspiration to be a leader in the community with the attainment of a high academic portfolio. In her teen years, she moved to Seoul for her high school and college educations, living in a boarding house. In this context,

Mrs. A met her present husband in her late teenage years, resulting in her teenage marriage. After her late teenage marriage, she was able to complete her college degree in accounting in Korea with Mr. A's financial support. It was noticeable that Mrs. A always had succeeded in maintaining an A grade point average in all levels of her schooling, including college. With her educational aspiration during her immigrant life in the U.S., she enrolled in a local college as a part-time student, and earned a Master's degree in human care services, while managing her own shop and her family life.

On the other hand, Mr. A came from different socio-economic level. First of all, Mr. A went through a family life crisis. When he was 10 years old, as the oldest son with one younger brother and younger sister, Mr. A lost his mother through sickness, while his father had left his wife and the children to engage in extramarital relations. When his mother died, Mr. A and his younger siblings had to be separated from each other to live an orphan life in the midst of the national poverty due to the Korean war. As a result of the economically deprived life, Mr. A was barely able to finish high school education level through his trade school experience. While Mr. A began and lived on his pedlary life in his late adolescent years, Mr. A was once able to enroll himself in a Bible institute for two years with an idea of becoming a Christian minister.

However, he later became a salaried man in a small travel agency in Seoul until he came to the United States in 1971.

In relation to his siblings, shortly prior to his migration to the U.S., he was able to have his first reunion with his younger brother and sister after many years of not knowing each other's whereabouts after their family disintegration. Also, around this period, Mr. A learned that his biological father who had abandoned his family, had died. Out of this family tragedy in his formative years, Mr. A migrated to the U.S. with a new American dream and hope not only for himself but for his own family.

#### 4. Appearances, Thought Processes and Emotional Tone

In the intake, with her husband present, Mrs. A had a relatively pale complexion and appeared to be very shabby in her make-up, hair-do, and clothes, with very little taste or femininity. Especially, with her glasses on, she showed appearance of her shaggy style of hair-do with an air of a business woman, wearing common style female clothes. She appeared to be a little chubby, with the average height of a Korean woman, and a youthful, average-looking face.

In terms of her cognitive level, her thought processes seemed to be logical and coherent in general, but her irrational beliefs were apparent at two points; one that



she was so sure that I must help her, and the other that her husband had attempted to kill her.

Also, her emotional mood was flat and extremely depressive, although Mrs. A seemed to feel relatively free and comfortable with me, as if I was an old face to her. She tended to be very verbal in her sessions. Specifically, her sense of expectation of me as her therapist was so unrealistically high although she had no previous experiences with me as a therapist. Also, it appeared very clear that she was full of repressed rage and hostility in her emotional tone with sad moods.

Mr. A, however, looked a little stark with the average height of a Korean male adult in his forties. In general, he appeared to be a relatively good looking man except for his noticeably dark facial complexion<sup>5</sup> and with good taste in dress, compared to his wife. He appeared to be a very competent man in his living skills in his immigrant life, and was fluent in English.

In his cognitive level, the flow of his thinking processes and contents seemed to be logical and coherent with his reality. Obviously, in the session, Mr. A was

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<sup>5</sup>For Koreans, it is culturally known that the Korean individual who has long internalized/repressed severe inner conflicts tends to manifest a darker facial complexion (completely different than sunburnt skin). A darker facial complexion (according to the average skin complexion of Korean people) is culturally perceived as a reflection of the heart-burnt state of one's inner psyche.

present with the idea of taking care of his patient, his own wife. He seemed to be cautious and protective for his wife in the intake, whereas Mrs. A seemed to act more freely and independently in the session.

In his emotional tone, he gave an impression of a deep depressive mode, with rather a stern facial expression, possibly with a deeply repressed rage in his attitude along with his suspicious attitude in general. He seemed to present himself as a stranger rather than an old face to me. It was relatively revealing in his attitude that his affective expressions are incongruent with his thought process. His posture was distant and as an observer and/or rescuer for his wife if and when it was deemed necessary.

##### 5. Diagnostic Assessment

On the surface, it appears to be a simple case of an individual therapy relating to the "identified patient," Mrs. A with symptoms of agoraphobia. However, from the perspectives of the marital and family therapy, this case can be assessed on three levels: (1) Mrs. A in her intrapsychic dynamics, (2) Mr. and Mrs. A as interpsychic dynamics in a marital dyad, and (3) Mr. A as intrapsychic dynamics. Further it can be assessed that Mrs. A's symptom is a symptom of the dysfunctional marital system, and Mr. A as a part of the marital system is affecting and affected by the dysfunctional marital system. In this regard, Mr. A

is also a part of the dyad systemic victim as well as part of victimizing the dyad system.

Nevertheless, it is believed that the descriptions of Mrs. A's symptoms are much identical with the syndrome of "panic disorder with agoraphobia" as defined in DSM-III-R 300.21. The symptoms of pounding heart, fear of being crazy and death, fear of being alone and an anticipatory fear of helplessness and loss of control, all seem to fit this diagnosis. It was suspected (and later confirmed) that much of Mrs. A's problem was related to her repressed, deviant sexuality resulting in repressed rage, guilt and shame.

Her abnormal sexual experiences, as revealed in the sessions, include two encounters of sexual molestations in her growing ages, seven abortions including the one as late as January, 1987, two extramarital affairs (only one account known to Mr. A) during the years in the United States, and three rapes by racial ethnic males in the United States. On top of them, Mr. A has been impotent, unable to satisfy his wife sexually.

In terms of her marital history, from the beginning of her premarital relations with her husband, she was constantly threatened with abandonment by her husband. During her premarital relations, she was so fearful about his desertion that she manipulated her husband through her suicide attempt. And, at the height of their marital

discord, she wanted to be attackful to her husband by having a blatant extramarital affair. After the termination of the extramarital affairs, she deliberately had a baby in the hope of keeping her husband, and this tactic did not seem to work out either. Instead, the marital disintegration was further escalated to the point of the development of her psychosomatized symptoms.

Also, from the perspective of marital and family systems, it was quite clear that the marital dyad system (and the family system) had been severely dysfunctional from the beginning of their marriage. There has been chronic communication breakdowns, little or no mutual nurturing and support, and little caregiving and guidance of their children, resulting in the family system's dysfunctions as well. In this respect, Mr. A and their two children have been the victims of the dysfunctional family system.

In this respect, it was not hard to speculate how badly Mr. A was hurting and suffering internally, while he was sitting in the intake as if he were a bystander.

Historically, Mr. A suffered rejection and abandonment in important relations like his parents (and others) and consequently with love-deficiency. From a very young age, he had to learn living skills, being unable to trust the people around him. When having premarital relations with Mrs. A in her teenage years, he was scared of her

dependence and marital expectations of him, thus wanting to leave her unmarried. In spite of it all, he had to marry her out of her threat. Because of the tragic beginning of his marriage, as the marital conflicts were increasingly frequent, he was looking for a "right time" to run away from her all these years. Also, he has been suffering from sexual impotence. He internalized Mrs. A's blatant extramarital affairs due to his impotence. In the meantime, as Mrs. A began to develop the psychotic symptoms, it meant to him that he would become forever a "prisoner" to Mrs. A, losing completely a chance to run away from her. Mr. A has been living in his fantasy that he would be happier if he had to run away from Mrs. A to find another ideal woman in his life. His conscience dictated him to take care of his wife in her "mental sickness" as he thought of her. For this reason, he wanted to be a caring person to her so that she could recover from "being crazy," as perceived by both Mr. and Mrs. A. He was anxious to see Mrs. A recover as soon as possible, before he lost his "final chance" to run away from her. In point, he felt he was in the cage of her marriage, as Mrs. A became a domineering woman (like her mother). Mr. A felt inferior to her in many respects, including her higher achievement of a college education, which he did not have. For him, his primary relations are his family, his business and his church life, but his family relations are

increasingly disintegrated. In short, in light of his marital crisis and Mrs. A's crisis, Mr. A's deep needs are rooted in the fear of intimacy, fear of commitment and fear of mid-year crisis (belated identity crisis).

In the final analysis, the diagnostic assessment includes, (1) the agoraphobia with panic anxiety of Mrs. A, (2) the dysfunctional marital systems rooted in sexual dysfunctions and the lack of marital commitment, (3) sexual impotence and fear of intimacy of Mr. A., and (4) the communication breakdowns in the family systems.

In this regard, my diagnostic assessment leads me to believe that it was not Mrs. A alone who was the patient, but also their marital relationship and Mr. A as well. They are psychologically disturbed in many respects. Therefore, I recommended both individual and conjoint marital therapy for Mr. and Mrs. A with some therapeutic strategy. (In general, I happened to find the approach of concurrent modes of therapy to be effective with the Korean immigrant couples.) Finally, Mr. A agreed to join therapy with Mrs. A.

#### 6. Treatment Goals and Plan

In view of the diagnostic assessment above, it is inconceivable that Mrs. A could truly recover from her symptoms unless her marital system could become more functional. In this regard, Mr. A had to change as well for the marital system to be more functional.

Overall, in the individual sessions, an insight and uncovering therapeutic approach was applied along with a strong emphasis of empathic listenings and action-oriented techniques, and in their conjoint sessions, relational issues like nurturing and communication skills were focused on and practiced.

Specifically, an immediate goal was to get Mrs. A a psychiatrist's check up and a prescription for her panic symptoms. In so doing, Mrs. A was referred to a psychiatrist for an initial evaluation and medication as necessary. And, another immediate goal was directed to help Mr. A to become a more empathic listener with empathic understanding of his wife's condition. One other equally important goal was to offer and establish myself as a new support network to Mr. and Mrs. A during the period of their therapy.

After these initial goals were met, the next treatment plan was geared to help Mrs. A go through cathartic experiences in the empathic setting of the counseling in order to work through her repressed feelings of guilt and rage deeply rooted in her past as well as in the marital dyad relations. In this experience, Mrs. A was to be enabled to come to grips with the psychodynamics of her repressed material and how these issues negatively affected her self-image and self-esteem in her relationship with her

husband, family, and her outer world (or even with her God).

In connection with the marital relations, it was geared to help Mr. A release his repressed rage and integrate his experiences of forgiving and forgiveness, so that his marital relationship would be more satisfying and supportive and function better. In this effort, Mr. A was enabled to gain empathic listening and communication skills, and further to learn to protect himself from being hurt by the irrational behaviors of his wife during her personal crisis. Furthermore, Mr. A was to be enabled to be aware of and explore his own inner psychodynamics of his repressed rage, guilt and shame that were negatively affecting his relationship with his wife and his family relations as well as his own self-esteem (and his relationship with his God in an ultimate sense).

So, by working with Mr. and Mrs. A in the individual sessions concurrently with their conjoint marital sessions in an interval arrangement, the ultimate goal was to restore the marital system to be a functional and nurturing bond for the sake of the healing and wholeness of Mr. and Mrs. A individually and in their relations.

In terms of a brief description of the outcome of the case, the individual session with Mrs. A continued for 11 months regularly on the basis of one session per week. Mrs. A had always been on time without one session excused



or absent. Currently, the conjoint sessions with Mr. and Mrs. A continued for the first six weeks of the beginning of their counseling simultaneously on a weekly basis in between their individual sessions. After the first six sessions, the conjoint sessions were held every other week while their individual sessions were concurrently going on, until the termination of the case. Meanwhile, Mr. A also went through the individual sessions in the same manner of Mrs. A. In the end, the case was prematurely terminated before completing the clinical agenda simply due to the inevitable change in the personal life of the counselor for the time being. Thus, the conjoint and individual therapy sessions with Mr. A were permanently closed, and the individual case of Mrs. A was referred to another Korean immigrant male psychologist for the continuation of her work in her own unfinished agenda.

Briefly, after the first five months of pastoral psychotherapy, Mrs. A's presenting symptoms described in the intake disappeared to the extent that she was able to drive her car by herself, and was able to take care of her house chores by herself.

And, at the same time, their marital relations were becoming more communicative and nurturing. Further, his initial paternalistic attitude in his relations to Mrs. A's psychopathology was increasingly becoming a challenge and problem to his own dynamics.

In short, after the impact of the first five month therapy with a recovery from the presenting symptoms of Mrs. A, new clinical agendas began to emerge in the clinical sessions, namely Mrs. A's troubled sexuality and her ambivalence about her own marital commitment, and Mr. A's dysfunctional sexuality and his uncommitted marital life.

Also, in addition to their life under their heated marital stress, Mr. A has been suffering for the last 15 years under the stress of his unsettled legal status in the U.S., which has been in the hands of his lawyers for so many years. During this period, he was not able to visit his homeland at all, although Mrs. A had meanwhile visited two or three times. It became one of his dreams to visit his homeland as soon as his legal status is settled by his lawyer. As the oldest child in his family, he needed to act as the head of his clan among his siblings. To the contrary, he had to miss the special occasions of the weddings of his younger brother and sister while he had to remain in the U.S. Finally, about a half year after his counseling initially began, his legal status was finally cleared once and for all. And, soon after his legal clearance, he wanted to make up his long awaited visit to his siblings who have already married and had children. It was coincidentally the same period when Mrs. A was recovering from her initial symptoms. When Mr. A wanted to

visit his long awaited siblings, she perceived the visit as Mr. A's attempt to escape from her. After several conjoint sessions, Mrs. A was able to experience "let-go" of her husband, as he did make his emotional trip for two weeks to his homeland in the middle of their therapy period.

By the time of termination, Mrs. A was largely able to integrate her sexual dynamics in her new perspective, continuing to work on her ambivalence of marital commitment to Mr. A. On another level, Mr. A was mostly settled with his marital commitment by coming to grips with his own fantasy of "flight from his marriage," while his sexual dysfunction of impotence was gradually reduced. Mr. A refused my referral to another therapist for the completion of his unfinished business.

For a footnote to the outcome of the case above, it was known that Mrs. A terminated with another therapist after four sessions. Since the termination, they have kept in touch with the pastoral counselor from time to time to say a hello over the phone, remaining together in their marriage and active in their church life, while Mrs. A has been enrolled in a master's program in human care service at a local college.

#### 7. Religious Dynamics

The religious orientation of Mr. A is orthodoxy in his religious beliefs with a heavy adherence on moralism. From this religious background, Mr. A had to marry Mrs. A in her

late teen life out of his moralistic guilt, due to having premarital cohabitation with her (which is far beyond the Korean social norms). Because of his moralism, he has stayed with Mrs. A in marriage with pretensions. Mr. A felt at the beginning of his therapy that he has reached the optimal level of his endurance and patience and could not forgive Mrs. A's blatant infidelity against him. Yet, because of his wife's "mental illness" as perceived by Mr. and Mrs. A, Mr. A felt morally obligated to take care of his wife until she was able to recover from her symptoms. Through the therapy, however, he began to realize that his orthodox belief system could not allow him peace of mind if he divorced her. Thus, his religious, moralistic beliefs created a tormenting split in his intrapsyche between his religious self and the real self, or superego and ego. Because of this sharp split between his real self and his religious self, he has been living a hypocritical, superficial marital life. In essence, Mr. A knew that he was not honest with himself (nor with his wife and with his God). And, his moralistic beliefs did not function to release him from the bondage. Rather, they remained to oppress him further, until he would be able to integrate himself between the real self and the religious self. In point, Mr. A needs to be liberated religiously from his punishing and legalistic God, even though his punishing God

has become an emotional base to depend on when he had to cope with a harsh relationship.

On the other hand, Mrs. A's religious orientation is not as explicit as Mr. A's. However, Mrs. A's religious orientation still seems to remain under the same rubrics of Mr. A's orthodox belief system, although she seemed to show less degree of the split between her real self and her religious self in her management of marital conflicts. After her arrival in the U.S., she has been religiously a companion to Mr. A, following him in his orthodox belief systems and becoming an elected church officer (deacon) along with her husband in the same church. In this religious orientation, however, she tended to make her God irrelevant to her personal managements of her marital conflicts. Rather, it appeared to her that her God is relatively restricted to the area of her religious ritual-oriented life. Therefore, she tended to approach her marital problems more from a humanistic approach based on human conscience in the management of her conflicts. Nonetheless, Mrs. A was suffering from tremendous guilt out of her troubled sexual life. In the deepest awareness, she did not seem to see that her God could deliver her from her tormented guilt consciousness. Rather, she tended to work on her guilt from the human point of view, although her sense of guilt was consciously or unconsciously intensified and tormented by her external, orthodox religious practice

in her daily life. In essence, while Mr. A has internalized his God as a moralistic God, Mrs. A internalized her God as a ritualistic God. This religious tendency can be easily understood from the Confucianistic perspective of Korean people in general.

In the final analysis, Mrs. A needed to be liberated from her ritual-oriented God to experience the God of agape, power and justice in whom she would be truly able to find the experiences of forgiving and forgiveness with her self, her husband (and even her own God, too).

As a final point, although religious associational affinity between the counselor and Mr. and Mrs. A played a positive role in rapport and trust-building, the liberating religious tendency/attitude of his counselor happened to reinforce Mr. A's religious suspicion, particularly in the beginning stages of therapy. Nevertheless, because of the religious dynamics inherent in the life of Mr. and Mrs. A, they were gradually able to discover and accept the liberating God rather than the punishing God in their bondage of guilt and shame rooted in their individual and marital psychodynamics.

#### 8. Therapeutic Relationship

As already hinted, I was very reluctant to take the case of Mr. and Mrs. A in the beginning. However, the insistence of Mr. and Mrs. A morally obligated me to undertake the case. From the beginning of the therapy,

there was a strong, positive transference of Mrs. A in that Mrs. A absolutely believed that I, as her therapist, could help her with her emotional crisis. In addition, the similarities in age bracket, church affiliation, and length of residence in the U.S., or acculturation level, seemed to strongly influence the positive therapeutic relationship between myself and Mr. and Mrs. A. Further discussion on the therapeutic relationship is presented in Appendix E.

Nevertheless, in sum, it is a clinical judgment that utilizing Mrs. A's positive transference on the therapist effectively became a key factor attributing to the positive therapeutic outcome and effectiveness of Case A.

#### 9. Analysis of Mr. and Mrs. A's Haan Experiences

The chief tasks of this section are to make analyses and findings from Case A to what haan experiences are observable, how the haan experiences are dynamically manifested, and how Mr. and Mrs. A are handling their haan ridden experiences in their immigrant life as demonstrated in Case A.

Two preliminary points should be made. The first point is that the discussions on the haan experiences prior to the clinical case studies have demonstrated that the haan feelings and experiences are rather implicitly, not explicitly, described and explained in the forms of life stories, legends, arts, or histories, primarily because those haan feelings are not a state of one single feeling

or emotion, but a state of compound feelings or emotions sometimes coupled with somatic signs. The second point is the fact that there were no explicit expressions of the haan feelings (and experiences) in the stories of Mr. and Mrs. A. However, it is our attempt to account for the haan feelings/experiences embedded in the life stories of Mr. and Mrs. A in Case A.

To Western psychotherapists and counselors, it is virtually impossible to discern the clinical traits and signs of individual haan experiences manifested in the case of Mr. and Mrs. A. To them, this marital case shows typical traits of the psychodynamics of the couples as individuals as well as their marital dysfunctional dynamics. Nevertheless, the case of Mr. and Mrs. A can be analyzed from the haan perspective of the Korean psychocultural approach, in order to explore the haan experiences of Mr. and Mrs. A manifested in their case.

Individually, as for Mrs. A, there are clinical signs of repressed rage, guilt, alienation, ambivalence of love and hate, shame, fear, neurotic anxiety, depressions, somatic symptoms, and phobia. As for the case of Mr. A, there are similar manifestations of repressed rage, guilt, frustration, ambivalence, revenge, and depression with somatic signs.

A principal haan experience manifested in Mrs. A is her unfulfilled wish of becoming an important, successful,



intellectual person in her inner urge of self-actualization. She had been focusing her inner energy to fulfill this unfulfilled wish until she began to develop psychosomatic symptoms. For instance, her head surgery meant to her that she would no longer be able to fulfill her life-long dream. For this reason, her head surgery was consciously or unconsciously taken as the death of her life-long dream. Because of the perceived death of her dream, she seemed to be frightened about her potential nothingness or non-being. As a result, she began to suffer from anxiety, which has resulted in symptoms of "agoraphobia with panic anxiety." After a long period of pastoral psychotherapy sessions, Mrs. A recovered from her psychosomatic and phobia symptoms, revived her dying dream and felt alive with a sense of the continuation of her meaningful existence. If she had not recovered, her unfulfilled dream would turn itself into her personal unresolvable haan experience for the rest of her life. This haan experience may ultimately turn into either a "dominant feeling of defeat, nothingness and renunciation" or "submission or resignation to fate."<sup>6</sup> Both directions can be clinically considered as a psychological state of depression. However, the former direction may be considered as a more severe depressive mood, which can lead

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<sup>6</sup>Yong Bock Kim, ed., 27.

to many different forms of pathological symptoms. Mrs. A fell into this category when she ultimately developed psychosomatic symptoms. Now, psychological options for Mrs. A can be either that she must fulfill her life-long dream or that she must be led to accept the limitation of her reality. In a final analysis, Mrs. A was still living to resolve her personal life-long haan. When the haan became an option to be fulfilled, Mrs. A became much more functional and productive. But when it became a dying one or a completely thwarted one, Mrs. A tended to become depressive and would possibly develop psychosomatic syndromes like she had already demonstrated.

Second, another important personal haan experience for Mrs. A is her life-long wish for a fulfilling relationship with a "meaningful man." Up to the present moment, Mrs. A has never experienced a meaningful, nurturing relationship with a man, other than "those men" who had exploited her sexually. Obviously, Mrs. A does not consider her husband to be a meaningful man, rather regarding him consciously or unconsciously as one of those exploiting men. In these unsatisfying encounters with men, it becomes her personal haan that she wants and must meet an ideal man to fulfill her wish for marital happiness. For this very reason, Mrs. A has been seriously struggling to turn her haan experience into "submission and resignation to fate" with her present husband. Or else, she must be actively looking for another

meaningful man for the sake of resolving her haan experience. In pursuance of her haan resolution for the "right man" in her life, she had happened to violate her present marital commitment, having had numerous extramarital relationships which had in turn resulted in her repressed rage, guilt and depression. In a sense, it has been a vicious cycle that her psychological hunting for her "right man" would be psychologically counterproductive. In this respect, her blatant extramarital affair can be understood as an expression of her groaning haan, open in a negative and revengeful manner. In this sense, we observe that the haan experience turns itself into a negative, destructive force. In short, Mrs. A's haan experience for her unfulfilled dream has been at one time in her life a productive one, a chief source of her life goal-pursuing energy, but has become, as her days have gone by, irrational and extremely counterproductive and even self-destructive in its final outcome.

It is useful to observe that Mrs. A's haan experience for scholarly achievement was intrapsychic, and that her haan experience for a right man was inter-personal dynamic. In sum, Mrs. A's haan experience was both intrapsychic and inter-personal phenomena in a strictly personal dimension.

Third, looking at Mr. A's case, it can easily be seen that the haan experiences of Mr. A are similar to those of

Mrs. A. Four main haan experiences from Mr. A's case can be observed.

From the standpoint of his personal growth and development, Mr. A's principal haan experience was a psychological makeup from the loss of his parents in his early years. This psychological makeup was clinically manifested in different ways. One of the ways was his serious commitment to his own family bonds. In spite of all the cost of his own pains, Mr. A needed to sacrifice himself to maintain his own marriage for the sake of his two children. Because he once suffered a broken family in his childhood, he did not want to cause a family breakup for his own children.

Another manifestation of his psychological makeup had to do with his physical and economic security. Since in his childhood, Mr. A had been threatened with his physical security of survival. As a result, he had mastered survival skills from a very early age. Consequently, he has become successful and secure with his material wealth as a result of his enslaving labors. For the sake of his haan experience for material security, he was fixated with his own material gains. Because of his need for material/physical security, he was obsessed with material possessiveness. In turn, Mr. A has become "stingy and a miser," according to Mrs. A's complaint. In this respect, money has become one important area in which Mr. and Mrs. A

have had severe marital conflicts. On the one hand, his haan experience for material security has helped Mr. A succeed in his business. On the other hand, this success has also contributed to his marital conflict in terms of family money management.

Fourth, it has also been a haan for Mr. A to establish/keep a happy marriage and family, as he has come from a broken family. In this regard, it is easy to understand Mr. A's haan to find a "right woman" for his happy family, not necessarily for his libido. Obviously, Mr. A has been suffering from his unhappy marriage. In so doing, he has been keeping alive his fantasy of "running away" as a real option for his life instead of making an effort to build up his present marriage. In this sense, Mr. A's haan has been irrational and unrealistic and consequently counter-productive and even self-destructive in his marriage.

Fifth, one final and yet very illuminating haan experience of Mr. A was his trip back to see his siblings in his homeland. In fact, nobody but himself would be able to understand the depth of the psychological importance of his returning to visit his siblings as soon as his legal status (visa) should be clear. Mr. A was culturally expected to be the head of his clan (siblings) in place of his lost parents. All the events that took place in the absence of Mr. A intensified his sense of guilt as the

head of the clan, being so "undutiful" and unhelpful to their joys and sorrows. All this was from the background of filial piety. In this sense, it is quite understandable that Mr. A longed to visit his siblings as soon as possible. It has become Mr. A's haan resolution trip to visit his clan in Korea.<sup>7</sup> Without knowing this internal meaning of Mr. A, Mrs. A misunderstood Mr. A's intense urge only as his psychological escapism. To the contrary, Mr. A's urge/yearning for a trip to Korea was rather a journey for his psychological wholeness and healing through the resolution of his haan experience. His psychological yearning was Mr. A's haan experience resolved, or fulfilled. Finally, after Mrs. A's understanding of Mr. A's internal meaning, she finally conceded his visit to Korea for two weeks. Without doubt, Mr. A has fully resolved his haan experience by having made a trip to Korea, and in turn, has psychologically become much more fulfilled and healed and whole in his being.

Likewise, the haan experiences of Mr. A all originated *within* himself and *between* his relations. There have been some haan experiences that he was personally able to

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<sup>7</sup>It has been commonly known among Korean people that there have been an increasing number of dramatic scenes shown in the media of haan resolution trips to the motherland of Korea in recent years. Similarly, there are countless haan resolution trips to North Korea awaiting to be completed among the Korean immigrants in the U.S. who have been separated for nearly a half century.

resolve, and some haan experiences that he still has to seek ways to resolve.

In addition to the analysis of the individual haan experiences of Mr. and Mrs. A, additional important observations should be noted in our analysis.

It was clinically observed that all the haan experiences of Mr. and Mrs. A originated in their internalized anger and fury against their individual disappointments and despair. They both also had clinically manifested somatized reactions. It was clinically speculated that Mr. A's sexual impotence was related to his somatization of his internalized haan experiences relating to his marital relations with his wife. Also, another somatized symptom of Mr. A was his darker facial complexion, as it is commonly understood among Korean people that a dark facial complexion is ordinarily considered as a reflection of one's inner "burnt" heart, or a sign of a sok-byung [ 속병 ] (internal sickness), which can be also taken as a physiological cause as well. It is clinically extrapolated that Mr. A's two somatized symptoms may be typified as a Korean male somatization pattern.<sup>8</sup>

Also, looking at Mrs. A's somatized symptoms, Mrs. A's anger and fury against her husband for her head injury was

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<sup>8</sup>In the Korean society, alcohol consumption is a culturally, well accepted behavior of the Korean adult males in handling their internalized anger and fury and life disappointments.

internalized to develop somatic symptoms including pounding heart, nightmares, initial insomnia, headaches, dizziness, crying spells, loss of appetite, and fatigue. According to the DSM-III-R, these symptoms are typically depression syndrome in the Western concept. However, from the Korean psychocultural perspective, these symptoms are typically understood as hwat-byung. Also, it is clinically observed that Mrs. A's initial stage of hwat-byung syndrome (HBS) became more severe, leading to her anxiety disorder of agoraphobia symptoms.<sup>9</sup>

In their reactions to internalized anger and fury, it is clinically concluded that the psychosomatization patterns are different between the Korean male and the Korean female in their management of their internalized anger and fury.

Also, as a final point in this Case A analysis, although both Mr. A and Mrs. A have gone through American racism in their social encounters in the small business world and other areas of their social life during their 15 years of residence in the U.S., they have been silent about the pains and hurts incurred from American racism.

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<sup>9</sup>Compare, R. Julian Hafner, "Marital Therapy for Agoraphobia," Clinical Handbook of Marital Therapy, eds. Neil S. Jacobson and Alan S. Gurman (New York: Guilford, 1986), 471-93. Although similarities are clinically observed in the psychodynamics in the agoraphobia patients between the American cases and Case A, cultural variation is attributed to a culturally different mode of marital therapy with Case A.



Although they were silent in this area, it is clinically construed that the American racism may be one of their haan experiences internalized down in the depths of their intrapsyche, so long as they continue to live the marginalized existence as a racial ethnic Korean immigrant.

Case B: Pastoral Counseling With Mrs. B as a  
Career Woman in Search of Self-Actualization

1. Identifying Data

Mrs. B is a 34 year old Korean immigrant woman, who has been employed as a bookkeeper in a relatively big Korean firm in the Los Angeles area. Also, she was married in Korea about six years ago, and migrated with her husband to the United States a year after her marriage. She does not have a child yet. Prior to her immigrant life, she had no religious practice, but after her immigrant life in the U.S., she began to go to a local Protestant church for Sunday services irregularly.

2. Presenting Problem

Mrs. B was seeking counseling for the first time in her life. Mrs. B felt that she needs to look for advice on her marital conflicts--whether to leave or to stay. She felt that she is going crazy, and she can not endure any more of the mental torture from her marriage life. She had a marital fight about a week before, having a cold war without talking to each other for a week. Her greatest complaints were two-fold: one is that her husband demands

a subservient role of woman in their marriage, with her passive and non-communicative marital relations; and the other is that she felt that her husband is an incapable and undependable man in her life. Mrs. B felt that these problems have been persistent from the beginning of their marriage. In point, she felt that "enough is enough," feeling like she has reached the end of her rope. And her symptoms include dizziness, migraine headaches, insomnia, inability to concentrate, indigestion, and pounding heart. The symptoms began to develop about a year and a half ago and are getting worse little by little. She came for this counseling through referral of her neighbor, without her husband's knowledge.

### 3. Personal History

Mrs. B was born in an educator's family as the second oldest among the five siblings. Her father was a principal of an elementary school, and her mother was a typical housewife, without having any religious practices other than a lifestyle based on Confucian ethics. Thus, Mrs. B, along with her other siblings, grew up in a family environment of strict discipline. In her childhood, she always felt alone and alienated from other important people around her.

In her school years, she took pride in achieving all A's in her elementary and junior and senior years. In her college years, she majored in Korean literature, often

indulged in reading literature and developing an inwardly oriented lifestyle with her peers. During her college life, she met her first date, the first boyfriend, in her life. The boyfriend was a psychology major, and their relationship lasted about three years going steady. The boyfriend was the first and last man that she had premarital sex with. She thought he was the right man for her to marry. However, she ended her romantic love relationship with the boyfriend upon his confession of another former "girlfriend" in his life.

However, the news of the former boyfriend's marriage to another woman only a few months after her breakup with him came as a real shock to her. She felt betrayal from him and at the same time a regret that she had terminated the relationship. To this date, she was indulging in the idea that her first lover had to marry someone else in his reaction to her irrational rejection of him. In fact, during the last six years of her residence in the U.S., she happened to meet the former boyfriend secretly twice, pretending that she does not love him anymore.

On the other hand, her relationship with her husband is another matter. As matchmaking mate-selection is still practiced in Korea, Mrs. B was first introduced to Mr. B by a matchmaker. At this time, Mrs. B held a clerk position in an office, and Mr. B was a small garment store owner. After a few months of acquaintance and courtship, Mrs. B

decided to marry Mr. B, who is three years older, because Mr. B appealed to her as "a manly and dependable man." Mr. B was the youngest among his four siblings, losing his father in his early teen years. He grew up as a mama's boy. In his school years, his average grades were B's, but he was only able to take two years of college in engineering in Korea. Mr. B's family was considered to be from a relatively lower socio-economic class, without any religious background.

About eight months after their marriage, Mr. and Mrs. B migrated with Mr. B's mother to the U.S. by the invitation of Mr. B's older siblings in Los Angeles in 1980.

After their arrival in the U.S., Mr. and Mrs. B lived together with Mr. B's mother in the same apartment. Mr. B started new jobs, but was not able to stay in one job more than six months. The latest job was a welder, which he held more than a half year, but he recently took a sick leave for over three months because of his physical health due to his latest car accident. It is one of Mrs. B's major complaints that her husband is physically so undependable with his habitual complaints about his own health. Mrs. B thinks that it is in his head, not the body, that he has a problem securing a permanent job in his immigrant life. As to having children, she was unable to get pregnant. Her medical checkup showed no medical

problem. So, she wanted Mr. B to get a medical checkup, but he has not done anything. She feels that he is very irresponsible. Further, about two years ago, because of the severe conflict between Mrs. B and Mr. B's mother, her mother-in-law had to find a separate apartment. In spite of the separate living arrangements, Mrs. B still feels that her mother-in-law controls her son and that her husband places the priority of his mother over Mrs. B. It is Mrs. B's complaint that her mother-in-law treats her like a house slave without human emotions and dignity. Also, it is her complaint that her husband supports his mother against Mrs. B in their in-law conflicts. In the end, Mr. B is also a male chauvinist to his wife as typically many of the Korean immigrant husbands are to their wives. In the ultimate sense, Mrs. B feels like fighting against the monster all by herself for her own human dignity, whereas Mrs. B's parents and close support family networks are all living in Korea. But Mr. B has his important support networks living in the Southern California area. Due to her shame, she feels extremely restrained to share her pains from marital conflicts with her parents in Korea. At best, she would expect her parents to advise that she should be more patient and endure it at all costs. In this regard, she has virtually no one to turn to for her support as she is highly selective in making friends.

On the other hand, Mr. B has a very closely knit family support with his own brothers and sisters, including his own mother, siding with Mr. B and accusing Mrs. B of being too arrogant and un dutiful to her husband.

4. Appearance, Thought Processes and Emotional Tone

Mrs. B looked to be in her late twenties rather than in her actual mid thirties, dressed in a typical moderate style. She was average looking, with glasses on, with an air of clerical personnel, and was of average height and weight. In other words, she appeared to be a typical Korean office working woman, with an air of intellectualism. She seemed well mannered, very courteous, and non-affective expressions in a matter-of-fact attitude.

It was distinctively noticeable in her choice of words which were so abstract, showing no sign of her affective expressions. In this sense, Mrs. B was a very hard client to work on in understanding her affective expressions, intellectualizing verbal expressions in general.

In her cognitive level, her thought process was logical and coherent, as she acted like a very rational being, believing in her judgments solely based on her reasoning. Her rationalization in her defensive mechanism is very noticeable.

Also, in her emotional tone, she appeared to be depressed, with wet eyes often in the intake, and just flat in her affective expressions. Also, she was extremely

restrained in her feelings and incongruent between her thought and emotional expressions. But, she appeared to be very analytical and observant as well. She seemed to act/talk in an air of being superior to her husband with a contemptuous attitude. But, she looked emotionally tired and burnt out, with a low level of energy. She looked lonely and worn down, needing someone to depend on for her emotional existence. Her grasp of reality seemed to be a little idealistic about her self and her marriage.

#### 5. Diagnostic Assessment

At the outset, the basic problems of Mrs. B, beyond her presenting problem, seem to be symptomatically twofold, her personal depression and her marital conflict. Symptomatically, her marital conflicts were rooted in the beginning of her marriage in that Mrs. B seemed to have married Mr. B as an emotional reaction to her hurt and shock from her relation with her first and true "lover." In a sense, Mrs. B married Mr. B at the moment for her emotional shelter and hideout from her previous pains with her former boyfriend. And, because of her unconscious uncommitment to Mr. B, her marital conflicts and dissatisfactions began to compound as her years in marriage were prolonged longer and longer. On top of Mrs. B's emotional uncommitment, her verbal and affective expressive skills became an added stumbling block to her marital harmony, along with her intellectual and socio-economic

superiority complex over her husband, which was demonstrated in her arrogant and contemptuous attitude toward her husband and her in-laws.

Furthermore, from the standpoint of Mrs. B, Mr. B and his support systems have become an added fuel to the conflict-ridden marital relations. Mr. B appeared to be a passive aggressor in his marital relations, insisting on maintaining a traditional role-boundary between him and his wife, as was being supported and advocated by his mother and his kinship around him. In addition, Mr. B's unconscious and conscious dependence needs in the name of filial piety on his mother further tend to infuriate her and make her distant from him.

Also, her individual personal dynamics, along with his male chauvinism further frustrates marital communications between Mr. B and Mrs. B. So, in point, from the marital and family systems perspectives Mrs. B in her marital dissatisfaction is calling for, with her ineffective ability to articulate her needs, a new role arrangement or new negotiation of clear marital role boundaries, as it is embedded in enmeshment of the immigrant marital relations.<sup>10</sup> On the other hand, Mr. B, consciously or unconsciously, as advocated and supported by his mother, insists on the traditional role boundaries in their marital

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<sup>10</sup>Salvador Minuchin, Families and Family Therapy (Cambridge, Mass.: Harvard University Press, 1974), 51-66.



relations and in her relations to her in-laws. Dynamically, in essence, it is an act and demand of her self-assertion and self-actualization and self-empowerment in her marital relations in the context of her immigrant life, although she seems to express her intrapsychic dynamics and needs in the disguise of the traditional marital needs.

Against this intimidating demand from Mrs. B, Mr. B insists on remaining on top of her by remaining a typical Korean male chauvinist, unwilling to consider any changes or negotiations in their role boundaries in their new immigrant life. In fact, her calling for a new boundary is rightly perceived as a rejection by her mother-in-law, and for this perception, the mother-in-law seemed to have every reason to instigate and support Mr. B to reject Mrs. B's demand and to keep her subjugated to her son and herself as well. In this triad relationship, Mrs. B's marital conflict is beyond the individual levels between Mr. B and Mrs. B, but the conflict between a subsystem of Mrs. B and a larger system of Mr. B's mother.

The other systemic level was her individual depression, which was definitely related to her marital dysfunctions. Her depression was at the point of somatizing her psychic dynamics into migraine headaches, dizziness, indigestion, insomnia, pounding heart, physical fatigue, and loss of concentration. These somatized

symptoms began to alert and push her to get out of her "shame" shell in order to protect herself from her possible psycho-somatic deterioration. She seemed to be barely functional in her work. In her depressive mode, she tends to show the typical "primary triad" experiences in the patterns of construing her experiences, viewing herself and the future in a negative way.<sup>11</sup> However, although her depression is related to her marital conflicts psychologically, her depression seems to be rooted in a deeper level. Her depression might have been originally related to the broken relationship with her former lover with whom she has still unfinished business in an ambivalence of love and hate, ultimately rooted in a Korean maleness.

In addition, underneath her marital dissatisfaction, a deeper root seemed to be related to the oppression of sexism imbedded in her marital relations. She felt that this disguised sexism has often dehumanized her, denying herself as a respectful individual human being in dignity, while her sense of being an individual is increasingly being enhanced by her outside-home experience in her immigrant life. In this sense, her depression seemed to be rooted in the crushed experience of her dehumanized and anti-self-actualization life in the new land of human

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<sup>11</sup>Aaron T. Beck, Depression (Philadelphia: University of Pennsylvania Press, 1967), 255.

egalitarianism and self-actualization of America. In the final analysis, Mrs. B feels depressed because her being is being denied and oppressed by the important males in her life.

#### 6. Treatment Goals and Plan

Mrs. B needs to be assisted to understand the two levels of treatment goals that are feasible for her, in view of her goal to change her husband or to find out a way to leave him. The immediate, short-term goal is to establish a new support system of pastoral therapy for her immediate need of "supportive care and counseling."<sup>12</sup> As she is so depressed, the counselor becomes, for the time being, her emotional crutch until she will be able to work out her depressions as symptomized in her dejected mood, low self-evaluation, paralysis of will, physical dysfunctions, and delusions of worthlessness.<sup>13</sup> An immediate clinical goal is to support and sustain Mrs. B for her emotional recuperation and new energy with a subsequent goal to let Mrs. B work through her depressions. And, then, perhaps, concurrently at the latter point, her marital conflicts, whenever she is emotionally prepared, need to be worked out as the second goal for her therapy.

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<sup>12</sup>Howard Clinebell, Basic Types of Pastoral Care and Counseling, 170-82.

<sup>13</sup>Beck, 16-38.

Now, in approaching these two level goals, Mrs. B was guided to concentrate in her individual sessions to work out her own intrapsychic dynamics related to her depression which was obviously related to her broken marital relations. After some point of her emotional recuperation from her depressed mood, Mrs. B was then guided to work on her marital conflicts in a limited way unless her husband should join in her marital counseling.

With these treatment goals and plan, Mrs. B agreed to continue her individual therapy first. In the beginning, until a certain point in the individual therapy, pastoral psychotherapy with a Korean immigrant male clergy became a risky and intimidating adventure to Mrs. B, because she was not familiar with a Korean male clergy person as she was a non-churchgoer, on one level and because she was never exposed to the pastoral psychotherapy at all prior to this experience, on another level. As she was too quick to look for a magic answer from a woman shaman in Korean traditional approach, Mrs. B might have perceived her pastoral therapist no differently than a modernized male shaman in contemporary cultural disguise. With this perception in mind, Mrs. B was from time to time reminded of the distinction of pastoral psychotherapy with a snapshot approach of educative counseling.<sup>14</sup> Until she was

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<sup>14</sup>Clinebell, Basic Types of Pastoral Care and Counseling, 323-48.

fully able to rely on the supportive care of her pastoral therapist, Mrs. B needed to be assisted to overcome emotional hurdles in her encountering a clergy person, pastoral psychotherapy, and a male as a symbol of sexism in her therapy. In fact, Mrs. B needed extra time to overcome these hurdles. As Mrs. B began to get benefits from her therapy, she began to feel good about herself little by little, gaining self-confidence. As she was able to sustain herself in her marital crisis, being able to handle her marital conflicts more in her self-confident manner, her husband, Mr. B, was feeling increasingly threatened by Mrs. B, as she reported to her therapist. Mrs. B was perceived to be further away from his traditional sexist mode of roles and behaviors.

In the eighth month in Mrs. B's individual session, her husband finally left Mrs. B, to live with his mother. All this time, Mr. B had refused to join in marital counseling. In their marital life, there had been virtually no communication and sharing with one another, except for the cases when Mr. B forced her with sex once or twice a month periodically. In turn, Mrs. B took Mr. B's forced sex as one of the most painful dehumanizing experiences from her husband. All this time, she acted as a victim, being unable to protect herself from her painful experiences. Also, while he had left her apartment, Mr. B continued to come to her apartment once a week for his sex

life for some period of time. In the usual manner, she remained as resentful of Mr. B, unable to go beyond that.

At the same time, Mrs. B took her husband's physical separation as a shock and a fear of insecurity, as she tended to be fearful alone at home. A couple months after Mr. B's separation, Mrs. B finally had a roommate in her apartment.

During the crisis in separation, Mrs. B was assisted in learning the coping mechanism of how to be self-reliant and a few living skills as a single person. In the final end, Mrs. B stayed in her individual sessions for fourteen months with only two or three absences. She was terminated on the clinical basis that her marital relations were unable to work out by the rejection of Mr. B, and Mrs. B in turn feels better about her being able to cope with her single household life. About six months after her therapy termination, it was known that she was finally divorced with their mutual agreement. Also it was later learned that she was remarried.

Two points need to be mentioned here. During her entire fourteen months in therapy, Mrs. B was basically assisted in two directions as already mentioned. One was to support her in her emotional crisis so that she could continue to function in her family and in her job, and the other was to assist her in handling her stresses and conflicts constructively with a renewed self-confidence and

self-reliance by enabling her to be in touch with the strength and weakness of her intrapsychic dynamics. In the final analysis, enabling Mrs. B to gain self-confidence and self-reliance worked against Mr. B's mode of marital relations. For better or worse, the only solution to Mr. B's marital conflicts is that Mrs. B must subjugate herself to him, taking a subservient role in every way.

The other point is the fact that Mr. B was clearly reacting to the development of animus, in Jung's term, in her personality, which was a reinforcement from the immigrant lifestyle in the new land. Because of empowerment in the dynamics of her animus personality, Mrs. B felt good about her ability in her development of living skills in her immigrant life. Even, one time, she felt that she could speak better English than Mr. B, owning the feelings that she is much more capable in the immigrant living skills. The irony is, the more Mrs. B feels capable in her living skills in the new land, the more she is dissatisfied in her marital relations, because her husband is perceived and labelled as an incapable and undependable man or an irresponsible man in his self-development for the sake of the security of their family life together in this new land. In point, the development of the animus in Mrs. B's personality adds economic support to her marital life, but increases her marital dissatisfaction and threatens the male ego of her husband. Until Mrs. B is able to balance

the intrapsychic dynamics of the animus and anima in her personality, she will be more likely bound to get dissatisfied in her marital relations with Mr. B. In the final sense, as she was awakened from the long oppressed life in Korea, Mrs. B as an individual human being faces a new challenge in her American immigrant life to be in search of her new life journey toward her self-actualization, risking at the same time her marital relations rooted in the Korean patriarchal sexism.

#### 7. Religious Dynamics

At the outset, Mrs. B did not show any religious background, as both her family and her husband's family came from non-religious backgrounds. Although there were no traces of religious practices, Mrs. B's worldviews and value systems reflected certain religious dynamics in a subtle way. She grew up in an educator's family whose lifestyle was basically rooted in the Confucian ethics, especially in the ideas of filial piety and the five traditional cardinal relationships, as discussed in Chapter 5. At the same time, she was also exposed to the long influence of the Western education mode by her father's lifestyle as a professional educator in that the values of autonomy and self-development are highly appreciated. As heavily influenced in the Western value of autonomy with the combination of Confucian patriarchal lifestyles, she seemed to be at the crossroads between the two sets of



values. Now, adjusting to the new immigrant life, Mrs. B was also exposed to the cultural reinforcements in the values of autonomy and self-actualization. Thus, she was further reinforced to be distant from her cultural traits which particularly stress the subservient role of the woman in the marriage. In this background, Mrs. B was easily tempted to lean more in an egalitarian marriage than a patriarchal marriage.

Also, from the dimension of her encounter with the pastoral therapist, although Christianity was relatively unfamiliar to her, Mrs. B did not feel a threat to her value and lifestyle that the pastoral therapist was expected to reflect the Christian values in the therapy sessions. In fact, she has reflected some Christian work-ethics in her value systems.

From this perspective of religious-ethical dynamics,<sup>15</sup> Mrs. B was quickly able to adjust herself to the pastoral therapist in the sessions, embracing Christian values and lifestyles gradually. In fact, it was about six months after her therapy that Mrs. B became a churchgoer relying on the support systems of the Christian churches, even joining in a church choir sometime later.

All in all, religious dynamics in the case of Mrs. B seemed to work out positively in her encounter with the

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<sup>15</sup>Refer to Don S. Browning, Religious Ethics and Pastoral Care (Philadelphia: Fortress, 1983), 53-71.

pastoral counselor and to utilize the church system as an important support system for her immigrant life in the United States.

#### 8. Therapeutic Relationship

At best, Mrs. B was exposed to an idea that a Christian female can visit her pastor for advice on personal problem-solving. With this limited idea, Mrs. B followed the referral of one of my former female parishioners that Mrs. B should see me as her counselor.

In terms of the therapeutic relationship, there were culture-bound barriers that Mrs. B and I had to overcome. The first was the male-female social distance, in that Mrs. B was culturally programmed to keep a social distance from me as her Korean male counselor. The second was her preconceived notion of a pastoral counselor simply as an advice-giver, in that I was expected to give Mrs. B my advice on her problem. The third, as related to the second point, was her unfamiliarity with professional pastoral counseling/therapy. In addition, other significant barriers we had to overcome in our therapeutic relationship included: the differences in age between Mrs. B and myself as counselor, religious orientation, and acculturation (length of residence in the U.S.).

Encountering the male pastoral counselor in the sessions, Mrs. B had to overcome the barrier of hierarchical relationship, in that her pastoral counselor

is placed as an authority figure over her as a client. She also had to overcome the barrier of sexism-based social distance with her pastoral counselor. Further, she had to overcome the barrier of her unfamiliarity with professional pastoral counseling/therapy. All these barriers were culturally related hindrances that prohibited Mrs. B from revealing her intimate, inner world to a male counselor, who is particularly religiously oriented.

It took about five months for Mrs. B to emotionally relate to her counselor. To enable Mrs. B to overcome all those culturally ridden barriers, it required of her pastoral counselor extra patience and endurance and a great deal of empathy and support for her in the initial sessions. In fact, overcoming the traditional stereotypes of pastor's images seemed to be an overriding hurdle until Mrs. B felt relatively freer to experience her emotional leveling with her male pastoral counselor.

All in all, in the end, Mrs. B was able to overcome her barriers to a certain degree in the sessions. The ultimate outcome of the therapy was largely dependent upon how effectively Mrs. B was able to overcome her cultural barriers encountering her male pastoral counselor in the sessions.

#### 9. Analysis of Mrs. B's Haan-Experiences

In the eyes of the Western psychotherapist, Mrs. B's case was no more than a typical case of depression related

to her marital conflicts from the psychodynamic perspective.<sup>16</sup> However, from the eyes of the Korean psychocultural perspective, Mrs. B is also clinically viewed with the psychodynamics of the haan experiences embedded in the intrapsyche of Mrs. B in her personal and marital crisis.

Mrs. B's depression was initially attributed to the oppressive and non-communicative, dysfunctional marital life with her husband for seven years. Out of the long depressive years of her marriage, she recently developed somatic symptoms. Mrs. B was depressed about the dilemma that her moralism on the one hand binds her in the oppressive bondage of marriage, and her ego-need of self-realization as an emancipating woman urges her to get out of her bondage. As long as she remains in her oppressive marriage, her marriage becomes the haan experience to her, unless her husband tries to adjust his Korean male sexism to a new mode of marital relations with Mrs. B. In her personal struggle in coping with her oppressive marriage,

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<sup>16</sup>DSM-III-R states diagnostic criteria for major depressive episodes including "at least four of the following symptoms," e.g., (1) poor appetite, significant loss or gain of weight, (2) insomnia or hypersomnia, (3) psychomotor agitation or retardation, (4) loss of interest or pleasure, (5) loss of energy or fatigue, (6) feelings of worthlessness, (7) diminished ability to think or concentrate, and (8) recurrent thoughts of death. American Psychiatric Association, Diagnostic and Statistical Manual of Mental Disorders (DSM-III-R), 3rd ed. rev. (Washington, D.C.: APA, 1987), 222-24. Also, refer to Jacobson and Gurman, eds., 495-511.

Mrs. B has internalized her anger and fury into repressed rage.

Again, from the Korean psychocultural perspective, Mrs. B's somatic symptoms were the hwat-byung syndrome (HBS). It was clinically evident that Mrs. B's somatic symptoms were all originated in her internalized anger and fury against her husband's injustice and oppression of her ego-needs. In this regard, Mrs. B's struggle in her marital relations can be understood as her haan experience for her self-realization and humanization in the ultimate sense.

Furthermore, Mrs. B's fundamental ego-need of a sense of security, especially in a strange land, was totally deprived because of her "incapable" husband. Thus, her emotional search for a sense of security, especially in view of her previous experience of the loss of her emotional security with her first lover, becomes increasingly haan experiences in the life of the strange land. In this marital dilemma, Mrs. B perceives Mr. B as "incapable" and "crazy" in making her marriage inhuman and oppressive, while her husband perceives Mrs. B to be "crazy" or an "outcast rebel" in rocking and rejecting his traditionally tailored, normal marriage. And, in this vicious cycle, Mrs. B's haan experience is compounded as the days go by with further oppression and persecution from her husband.

Another haan experience related to her marital life is clinically manifested in the deeper layer of the intrapsychics of Mrs. B. From her seven-year marriage, she has long suffered the shame from nonpregnancy. As bearing a child was an innate urge and instinct as a married Korean woman for Mrs. B, her inability to bear a child due to her husband becomes another source of her deep haan experience in her marriage. This impossibility of her pregnancy with her husband happens to further deepen her haan experience as a Korean woman in marital life.<sup>17</sup> Perhaps, her longing for a child can also be considered her way of seeking security in her existential and pathological anxieties.

In Case B, we have also clinically observed two haan experiences intricately related to Mrs. B's intrapsychic dynamics in her marital relations. Similar to Case A, Case B has clinically demonstrated that the haan experiences were not explicitly defined but rather explained in the powerful psychodynamics of Mrs. B. Further, similarly, Case B has also clinically revealed similar patterns of depression and the initial somatic symptoms in Mrs. B's management of her internalized anger and fury in her struggle for her humanized life and ego-need/self-realization in her marital life.

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<sup>17</sup>Jacobson and Gurman, eds., 20-1.

Case C: Pastoral Counseling With Mr. C as a  
Professional Male in Search of Career Identity

1. Identifying Data

Mr. C is a 40 year old Korean immigrant man, the father of two children (12 year old son and 9 year old daughter), married to a 40 year old Korean immigrant woman who is now an insurance agent and was a former R.N. Mr. C is also a full-time self-employed carpenter and at the same time is a part-time assistant minister in a small local Korean immigrant church in the Los Angeles area. Mr. C has been a minister since 1978.

2. Presenting Problem

Mr. C came to the counseling center with his wife by a word-of-mouth referral. Mr. and Mrs. C showed up together for the intake, and both unquestionably agreed that Mr. C was the "identified patient." Their presenting problem was that Mr. C destroys house furniture whenever he engages in marital fights. Now, Mrs. C felt that "enough is enough," and unless Mr. C changes his behavior, she would divorce him. Mrs. C was also developing a nervous symptom and paranoia reactions. So, they came to know how to stop Mr. C's violent, destructive behaviors in his marital relations (fights), so that they can save their 14-year marriage. Both Mr. and Mrs. C reported that Mr. C's violently destructive behavior has lasted for the last five years, occurring as frequently as once a month, especially during

the last one year. The precipitating factor for the pastoral counseling was the fact that they had had a severe fight three days before, with a severe destruction of the family household, and Mrs. C became too afraid of Mr. C with the development of a thanaphobia symptom, threatening Mr. C with divorce.

### 3. Personal History

Mr. C was born in a pastor's family in North Korea, and came to South Korea with his parents when he was three years old. He was the oldest son among the three siblings in his family. When he was nine years old, his mother died of tuberculosis in her thirties. A year after the death of Mr. C's mother, his father in an active congregational ministry remarried to a college senior majoring in pharmacy who was then a private tutor to Mr. C. When his tutor was so kind and loving to him in her tutoring, Mr. C wholeheartedly welcomed his tutor as his stepmother, although his younger siblings were very reluctant to have her as their stepmother. However, Mr. C soon felt betrayed and became bitter because he thought that his stepmother was drastically changed in her attitude after her marriage to his father. Mr. C thought that his stepmother was no longer caring and kind, but felt that she even took his father away from his life. Mr. C had little memory of his mother other than a general favorable impression. To the contrary, Mr. C cherished very loving memories of his



father when his father had spent playtime with Mr. C in his early years. Now, after his stepmother entered his life when he was ten-years old, Mr. C began to realize the harsh reality of having lost his own mother and now his father, too, psychologically.

And, throughout all his adult years, Mr. C has been suffering over the unfinished grief over his own mother, the bitterness and hatred over his stepmother who is only ten years older than himself, and the ambivalence of a love and hate relationship with his father, who died of cancer in his late fifties about eight years ago, when he was still in an active congregational ministry in the Southern California area.

So, Mr. C felt that he grew up as a loner, only emotionally closer to his younger sister, but conflictful with his younger brother all these years. Mr. C also has one younger step-brother.

In terms of his educational background, he was an average B-student consistently throughout all his school life. His high school life became a most turbulent period to him, and he even attempted suicide by jumping down from a running passenger train, but he received only a small injury.

After his high school days, Mr. C volunteered for the military services, but failed in his physical examination. According to Mr. C, this failure was a severe blow to his

self-esteem. And, as an alternative, Mr. C was admitted to an engineering college, and continued his study only for two years. He again volunteered to join the military services, but was rejected again because of his unfavorable medical checkup. This rejection became a more severe blow to Mr. C's ego. Instead, he decided to study theology, and went to a Bible college for two years until his graduation. At this period, he was introduced to a female college student, a daughter of one of the church officers in his father's church. Through the dating relationship with his first girlfriend, Mr. C had become very active in his father's church. In fact, their dating relationship became public knowledge among their peers in the church. It was perceived as a pre-courtship relationship in the eyes of the people of the church. After their two years of a close relationship, his girlfriend broke off with him, and Mr. C took it as another severe blow to his ego and self-esteem. In the meantime, after graduation from the Bible college, he had an internship as a so-called evangelist in a local congregation for three years. In the first year of his internship, Mr. C experienced a mental black-out and verbal paralysis during his preaching in the Sunday services. Since this shocking public embarrassment and shame, Mr. C had lost his self-confidence and become increasingly doubtful about his ministerial capability.

In the meantime, Mr. C migrated to the United States with his parents about sixteen years ago. He was still active in his father's church, and at the time he pursued further a theological education in the United States for two years, and became duly ordained as a minister of his own denomination. At the same time, during the period of his seminary training in the U.S., Mr. C met his present wife, Mrs. C, in his father's church who was then an R.N. and already had a fiance' in Korea. After a year-long acquaintance, Mrs. C broke off her previous engagement and decided to live with Mr. C. And, his ministerial father objected to their premarital relations, taking their premarital cohabitation as a public embarrassment to him with his own congregation. In the end, Mr. and Mrs. C were not allowed to get married in his father's church, and thus got married elsewhere. Since their marriage, both Mr. and Mrs. C have maintained a very restrained relationship with Mr. C's parents. Also, Mr. and Mrs. C have encountered very conflictful relations with his younger brother and his wife until this time, too. Now, there are two children (12 and 9 years of age) between them.

In terms of Mr. C's career development, while his wife was an active R.N., he began to work as an assistant minister in a local congregation on a weekend basis, while his livelihood was dependent upon his full-time work as an assembly-liner for seven years, and subsequently for

another four years, he worked as a laboratory assistant in his younger brother's shop. Since 1985, when his wife changed her career from an R.N. to operate a small shop, Mr. C assisted Mrs. C's business while he operated his own business as a self-employed carpenter. About a half year ago, while Mrs. C changed her new business to an insurance agent, he has continued his carpentry business. It appeared that both seemed to speak English at a functional level. During all these changes of secular jobs, Mr. C has persistently remained in the church to function as an assistant minister on a weekend basis.

About seven years ago, when his father died, he was hoping that his father would bequeath his congregation to him, but his father never did so. Again, Mr. C had a big let down, undermining his ministerial confidence. In addition to the tragic experience of his father's death and ministerial setback, he also had a severe car accident, resulting in a head surgery that hospitalized him for a month and a half.

Further, three years after these tragedies all at one time, Mr. C started his own small congregation independently, but had to close it within a year with a deep sense of ministerial failure. Since this drastic blow, Mr. C has completely lost his professional confidence for his independent ministry, thus remaining as an assistant minister on a voluntary basis on weekends while

being fully engaged in the secular profession for his economic survival.

As alluded to already, Mr. C's primary socialization was the context of his father's church all the way through his adult ages. His first sexual experience was with a girl whom he met in his father's church in his high school years. And, his first lover was the college girl who was also a daughter of a woman officer in his father's church, with whom he also encountered premarital sex. Then, he cohabited with his present wife prior to marriage. All these sexual experiences were contrary to the values and norms for which he had been trained.

Clinically, the marital problems had existed from the beginning of his marriage, but began to escalate about five years after their marriage until the beginning of their therapy. In their marital conflicts, his violent, destructive behaviors began to develop about four years ago. His destructive behaviors with his house furniture became worse and worse. In the meantime, Mrs. C developed her nervousness symptoms, and sought a psychiatrist's assistance about two years ago with a brief period of medication. It appeared that Mrs. C stopped seeking her psychiatrist's assistance simply because she was not satisfied with the help she was receiving. However, because of his ministerial status, Mr. C had not attempted to seek outside help for all these years until Mrs. C

finally appeared to act on her intention to divorce him unless he changed his destructive behavior. Mr. C finally sought pastoral counseling because the pastoral counselor would readily protect his anonymity as a clergy person.

4. Appearance, Thought Processes, and Emotional Tone

In the intake, by their choice, Mr. and Mrs. C showed up together on time. Mr. C was dressed casually dressed as for a homestyle weekend, which was a very unusual attire for a clergy person. He looked slim and a little taller than is usual for a Korean man. His facial complexion looked rather darker with a little handsome face. On the other hand, Mrs. C was well-dressed in an appropriate manner, giving rather a frightened impression with reddish complexion. Mrs. C looked younger than her age with a pretty looking face. Mr. C remained mostly silent, while Mrs. C mostly initiated talking to the pastoral therapist about his destructive behaviors. It was like she was the mother pointing a finger to a bad son.

Listening to his wife, Mr. C was readily agreeable to his wife's complaints without any defensive behavior.

In terms of his cognitive level, Mr. C seemed to be very realistic in his judgment and reasoning and coherent in his thinking process. To the contrary, Mrs. C's thinking seemed to be often incoherent and with a delusional thinking that Mr. C would sooner or later destroy her.

As to emotional tone, Mr. C's depressed mood was very distinct, silent, withdrawn, and flat in his affective expression, while Mrs. C's mood swing was wide and frequent. His idiosyncratic behaviors were his speech stuttering and forgetfulness. His mind seemed to be dull and slow to grasp reality. Mr. C appeared to be extremely self-restrained in his thoughts and feelings.

#### 5. Diagnostic Assessment

In the intake, although it appeared to be a case of a conjoint marital relations, both Mr. C and Mrs. C respectively presented Mr. C as the identified patient, as Mrs. C acted as an innocent victim of her marital relations. Also, Mr. C himself internalized as an identified patient, too. As noted in their presenting problems, although Mrs. C appeared to be on the verge of a nervous breakdown, they perceived the solution of Mr. C's destructive, violent behavior to be necessary for Mrs. C's recovery of her emotional stability. Mrs. C acted extremely defensive about any possibility that she also be a candidate in the therapy like her husband.

In light of all these backgrounds, Case C seems to demonstrate dynamics similar to Case B. In essence, Case C can be diagnostically assessed in three dimensions, namely, the intradynamics of Mr. C leading to his domestic violence, the interpersonal marital dynamics between Mr. C and Mrs. C, and Mrs. C leading to her emotional instability

with her hypernervousness symptoms. Because of the unavailability of Mrs. C for either an individual or conjoint therapy, the focus on the diagnostic assessment has to be limited to the focus on Mr. C's intrapsychic dynamics.

Mr. C's domestic violent behavior, although having an element of self-restraint, as he never became violent on Mrs. C's physical body in the heat of his domestic violence, was always instigated by his wife. It has been Mr. C's irresponsibility and forgetful mistakes in their business and house chores that infuriated Mrs. C, and in turn Mrs. C condemned him as an irresponsible and incapable man in a contemptuous manner. This sort of condemnation and accusation touched the core of his male ego, and he became so explosive with his repressed rage. In short, Mrs. C's undervaluation and moral judgment on his male capability and self-esteem often fostered the inferiority complexes that he had internalized from all the rejections and the failures of the important people around him. The loss and rejection of his real parents in his formative years was the most devastating and damaging experience in his personality development. In essence, Mr. C had to grow up with rage at the rejection and abandonment of his parents, also later targeting his stepmother who had been perceived to have taken his own father away from his life. Mr. C's repressed rage was also compounded by the



unfinished grief over the death of his mother and his father. In an ultimate sense, Mr. C had been a man in anger and rage all his life by the continuing series of important rejections including his mother's death, two failures in the military services, the abandonment from his first lover, the failures in his ministry, his father's death, his stepmother's uncaring, and his head surgery by a car accident. On top of all these negative experiences, he has been critically experiencing rejection and condemnation, instead of empathy and care and respect, from his marital relations. To Mr. C, nothing important is so far working for him. In this background, his deep depression can be a natural outcome for Mr. C's coping mechanism. In a sense, in Mr. C's marital conflicts, a domineering angry mother-wife is condemning the ego-damaged child-husband. It appeared to be the case that whenever the angry wife condemned and underevaluated the low self-esteemed husband, it might be symbolically an experience like a shaking of the whole ground of his being.

In the final analysis, the primordial root of the clinical symptoms of Mr. C seems to be his belated search for his ego-identity because of his life cycle, and his search for career identity, although both ego- and career-identity are interrelated.

## 6. Treatment Goals and Plan

Although the ultimate treatment goal should include working with his marital systems and the subsystem of Mrs. C in order to eradicate the root symptoms of Case C, the treatment goal and plan was limited to Mr. C until other subsystems would be available to the therapy.

The immediate goal was to enable Mr. C to establish an important relationship with his therapist, prior to work on his own intrapsychic dynamics relating to his domestic violence. If he succeeded, it would be one of his first meaningful, trustful experiences with another male, especially someone in authority like his father.

As the shame was the controlling factor for Mr. C in his therapy, he was assisted to be heard, understood and accepted with a sense of respect for his dignity in an empathic and nonjudgmental manner. In order to assure Mr. C that it was all right for a clergy person to be in therapy, the therapist shared his own journey of life relevant to his particular experience in a clinical manner. In so doing, Mr. C was assisted to speak about his marital conflicts from his own perspectives, in a supportive manner without being judged. Through this initial goal, Mr. C was led to talk about his past life scripts in steps, so enabling him to get in touch with his unconscious dynamics repressed for so many years. With an extreme case of support and empathy, Mr. C was enabled to relive the past

in some important relationships with a combination of insights and Gestalt-oriented approaches. In so doing, the repressed rage over the loss of his mother and the rejection and betrayal of his father and stepmother was explored and exploded in the clinical setting. This was the hardest experience that Mr. C was enabled to relieve his past so that he could come to grips with the unresolved psychodynamics so powerfully operating within his own intrapsychic world. For instance, as a final stage in working out one particular dimension of his relationship with his dead father, Mr. C was assisted to make his personal visit to his father's grave in the Los Angeles area to complete his unfinished business with his father, including saying a final goodbye to his father. In the next order, Mr. C was further led to work on his deceased mother, the stepmother and his sibling with the empty chair techniques. In so doing, Mr. C was assisted to work through all the hurts and wounds that resulted in his repressed anger, bitterness, and rage.

In short, Mr. C started his therapy last March. Mr. C reported that although he has encountered several marital arguments, he has thus far been able to stop his destructive behavior. Nevertheless, Mr. C chose to remain to work out the unfinished business including his career identity closely related to his ego-identity in reaching his mid-year life cycle. In this sense, the treatment goal

reaches the second stage in his continuing exploration of who he wants to be and what he wants to do most meaningfully in the rest of the second half of his life cycle.

#### 7. Religious Dynamics

At the outset, it is reasonably believed that the religious dynamics are important factors working in the life of Mr. C, especially in the area of who he is and what he wants to be.

As shown in his family background, Mr. C has been virtually always surrounded by the Christian contexts in his life. Due to being a "pastor's kid," Mr. C has always been confined within the close influence of the Christian religion, particularly through his father's church. In a sense, the church life has been the only arena of socialization for Mr. C in his formative years, and now in his adult socialization, too.

In light of this close Christian environment, the religious dynamics were influential to Mr. C in several ways. In terms of his encounters with the important women in his life, he had lost his mother, had initially welcomed and later rejected his stepmother, and experienced his premarital sexual encounters with two females, and his choice and marriage of his wife--all happened to him within the church context. Mr. C's encounters with these females within the church context were not necessarily positive and

constructive. While Mr. C may have been used to the sexism within the Korean churches, his sexual guilt may have also been more intensified by the sexual moral codes that his father's (and other Korean) church believed in. In this sense, his premarital sexual conducts against the Korean church moral taboo in general may have further split his intrapsyche into the religious self and the social/real self without self-integration.

Another important religious dynamic is the Christian church influence that has shaped Mr. C and his family lifestyle and values. The values and moral codes have so closely permeated into the fabrics of their worldview and values and moral conducts that it was natural to come to see the pastoral therapist rather than a secular therapist in their life crisis.

In view of this Christian lifestyle and the Christian family culture, Mr. C feels that it is extremely important to confirm himself in the Christian way. It is for this reason that Mr. C has been unsettled in his career identity--what he has to be. In a point, in his Christian consciousness, his religious belief is that once he became a minister, he needs to live as a minister the rest of his life. In this regard, his sense of career identity becomes problematic, because he has been unable to establish himself as a Christian minister standing on his own feet until now, even though he is able to enjoy his secular

profession in his new immigrant life in the pluralistic society. He feels that his secular job is only secondary and auxiliary to his main professional identity to be an independent, self-reliant minister. Because of the vast disparity between these two lifestyles, Mr. C is inwardly tormented and full of guilt and self-doubt. His adherence to the sacred call to the ministry tends further to foster his sense of an inferiority complex and further to undermine his self-esteem. To put it bluntly, if he were a non-religious man, he would be a happy man with a sense of pride in what he has been able to do with his living skills in this new land. He has shown efficiency to learn and master various living skills effectively in his adjustment to the multicultural society of America. In his non-religious dynamics, Mr. C is an accomplished, functional man and husband. To the contrary, from the religious dynamics, Mr. C is not an accomplished man, but an incomplete and incapable man. His religious dynamics view Mr. C as an incompetent minister, thus demeaning who he is and what he is doing. In this sense, his religious dynamics imprisons him into the bondage of "shoulds and oughts." Unless Mr. C is able to integrate his religious dynamics into his real life, he will be an unhappy person the rest of his life, living in the disguise of his true career identity with a tremendous sense of guilt and inferiority complex as an unfulfilled minister and

individual in the context of his family, his church and his world. For this important unfinished task, Mr. C has chosen to continue his therapy until he will be able to integrate his split self into one unified, whole being. In the final sense, his religious dynamics have sustained Mr. C on the one hand, and at the same time adversified him with a deep sense of torment. In this respect, it is important that Mr. C is working through these religious dynamics for the integration of his self.

#### 8. Therapeutic Relationship

The therapeutic relationship between Mr. C and his pastoral counselor was mostly cordial and trusting. Mr. C as a clergy person wanted to protect himself from being exposed to a lay person (including a lay secular therapist). For this reason, meeting with the pastoral counselor was felt to be an ideal choice for Mr. C. For instance, Mr. C readily felt affinity with his pastoral counselor, as the pastoral counselor easily shared his therapeutic empathy and support for Mr. C. Also, for Mr. C, the pastoral counselor provided Mr. C with a sense of anonymity from self-exposure of his personal problems to the lay people, and thus minimized Mr. C's sense of shame from his public self-exposure.

Further, similarity in his religious affiliation and his acculturation level with his therapist also played a positive role in a therapeutic relationship.

However, there were a few drawbacks felt in the therapeutic relationship. One was the age gap over ten years between the therapist and Mr. C. This age gap put the therapist in a hierarchical relationship over Mr. C, as Mr. C is younger. In turn, Mr. C had to maintain his "culturally appropriate" social distance with his therapist. In this case, the therapist had to deliberately give his constant permission to Mr. C to go beyond the "culturally appropriate" social distance to the extent of Mr. C's emotional leveling with his therapist for the sake of therapeutic effectiveness. In therapy, Mr. C's compliant behavior was a major hurdle to overcome in order to reach a deeper level of self-expression for Mr. C. In an effort to facilitate Mr. C in overcoming his compliant behavior, the therapist often shared his own past life pains in his cognitive and affective expressions in the sessions. Often modeling affective expression and self-disclosure, the pastoral counselor played a "big brother" role to Mr. C. Ultimately, it required a great deal of patience and endurance from Mr. C's therapist to allow Mr. C to gradually overcome his limitations for the sake of his own therapy.

#### 9. Analysis of Mr. C's Haan Experiences

Case C was clinically characterized with Mr. C's domestic violence in destroying the household furniture during his marital fights. It is a clinical observation



that Mr. C's destructively violent behavior was intricately related to his repressed rage rooted in his childhood. The loss of his mother and the rejection of his father and his step-mother had insurmountably caused the pains and rage in the heart of Mr. C in his formative years. Consequently, Mr. C had to grow up with his repressed rage against the important people in his life. In essence, Mr. C has been living in the rage of his past with his parents.

Therefore, his longing for the affirmation and acceptance of himself as a son from his living or deceased parents has, consciously or unconsciously, become his life-long haan experience. In this intrapsychic dynamic, the impact of the rejection of Mr. C by his wife, who is the most significant person next to his parents, has become as devastating and painful as the rejection from his parents. From this perspective, his "unfinished business" with his parents is a powerful dynamic in his repressed rage in the present life with his wife. At worst, a little put down from his wife can often become a catastrophic experience to him. Furthermore, in his haan experiences, Mr. C clinically exhibited some other symptoms, e.g., stuttering (DSM-III-R, 307.00), fear of speaking in public (DSM-III-R, 300.23), and selective amnesia (DSM-III-R, 300.12), a depressive mood and a darker facial complexion.

Against these symptoms, Mr. C has been struggling to establish his career identity as an established Christian

pastor. He did not feel himself complete and whole until he is able to function as an independent, self-reliant clergy person with his own congregation. From the Western perspective, it may appear like an issue of career development or career counseling. However, from the haan experience perspective, Mr. C's basic need is his career identity in his Christian vocation in that he has been called from God, whereas his secular job is rather considered to be a secondary and temporary means of economic survival in his transitional immigrant life. In this regard, his inner urge for the Christian ministry will remain as his own haan experience until he is able to initiate his own independent ministry rather than being an assistant minister in a second class status. Remaining as a second class assistant minister shall not only demean and undermine his self-esteem and his meaning of life, but become a disgrace and shame to his wife (and family), and he will ultimately lose face to his friends. Therefore, his inner search for his clergy status becomes a more significant issue than just a vocational adjustment and establishment.

One other potent haan experience for Mr. C can be detected from the psychocultural haan perspective. As noted in the case presentation, Mr. C's birthplace was in North Korea. This potential haan experience for the homage to his birthplace is not only on his behalf but also on

behalf of his deceased parents whose birthplaces were also in North Korea. Although this potent haan experience is not articulated in the dynamic of Case C, it is clinically construed that the inner longing for the homage is another potentially powerful dynamics in the life of Mr. C in his sojourner life in the United States. It is a truism that the longer he stays in the U.S., the more intensified and powerful his haan experience for his homage to his birthplace.

Case D: Pastoral Counseling With Ms. D as a  
One-Point-Five Generation Single Female in  
Search of Bicultural Identity

1. Identifying Data

Ms. D is a 27-year old one-point-five single female, who migrated from Korea to join her parents in the United States when she was 10 years old. She has been an accountant in her father's small business for the last five years. For the last one year and a half she has been a member of a Korean immigrant church in the Los Angeles area.

2. Presenting Problem

Ms. D came to the pastoral counseling center for premarital counseling by self referral. Ms. D has been dating a 27-year-old one-point-five generation Korean single male for the last two years. It was known that Mr. D had been opposed by his father about Mr. D's premarital

relations with Ms. D for the last two years, but by Mr. D's persistent persuasion, Mr. D's father finally changed his mind and recently gave permission to Mr. D to get married to Ms. D. Mr. D felt that he should proceed with his marriage before Mr. D's father's sixtieth birthday in December of 1989. Now, in light of Mr. D's long waited permission, Ms. D thought it would be a golden opportunity to consummate her marriage with Mr. D as soon as possible, preferably before December.

However, Ms. D's father is now opposing the marriage of his daughter to Mr. D. Now, for Ms. D (and Mr. D, too), the opposition of Ms. D's father becomes a crisis and threat to Ms. D's impending marriage. Ms. D wants to know what to do in order to change her father's mind to give her permission to marry Mr. D. It was a week ago prior to their intake that the two fathers of Ms. D and Mr. D met each other for the first time to discuss the impending marriage between their son and daughter. In this rare meeting, Mr. D's 60-year-old father, with his belief in the traditional value of the superiority of the male-spouse over the female-spouse, rather expected that Ms. D's father should readily and happily concede to his permission of his son's marriage to Ms. D.

To the contrary, Ms. D's father did not concede to Mr. D's father's request, but suggested that they postpone the final decision for another six months to determine their

appropriateness and readiness for marriage. Mr. D's father took this attitude and behavior as too arrogant on the part of Ms. D's father. This failed encounter between the two fathers brought a sense of crisis to Ms. D (and Mr. D, too).

### 3. Personal History

Ms. D was actually a divorcee whose first marriage lasted less than two years with only less than a year married life together. Ms. D happened to marry by matchmaking in Los Angeles with a man four years older than she was, and only with four years of residence in the U.S. with a college education completed in Korea. Actually, the divorce was first suggested by Ms. D as she felt that the male chauvinism of her Korean educated husband was too oppressive to her human dignity, crushing her ego-needs with a choking feeling. While her former husband thought that nothing was wrong with his traditional role-oriented marriage, Ms. D felt that the traditional marriage became an intolerable and unbearable burden to her to the extent that she developed psychosomatic symptoms. As a result, Ms. D internalized her divorce as a stigma of her life failure, which has severely undermined her self-image and self-esteem.

It was for this reason that Mr. D's father had once opposed and finally changed his mind to permit his son to marry Ms. D, who carries a social stigma of divorce and can

become a shame to his household. At the same time, it was the same reason that Ms. D's father wanted to be cautious to insure that his divorced daughter's second marriage must be safe. Ms. D's father did not like to subjugate his daughter to an inferior position due to her divorce stigma.

Out of a sense of self-degradation, Ms. D felt grateful that Mr. D loves her and accepts her genuinely in spite of her social stigma. More importantly, Ms. D thinks that Mr. D has a real empathy for her because Mr. D has come from a similar family background.

Ms. D came from a broken family background. When she was three years old, her parents were divorced in Korea in 1965, and, while her father migrated to the United States, Ms. D remained with her divorced mother in Korea. She was 10 years old when she was brought to the U.S. by her father. Joining her father's family, she had to go through two stepmothers during her residence in the U.S. Her first stepmother stayed only for two years leaving one stepbrother, and the second stepmother had one half-blood younger brother, with two step-brothers and one step-sister. All in all, she had to grow up in the family environment as an oldest child with a younger half-blood brother and with four other step-siblings. So, Ms. D had to grow up while her father had to go through three different marriages in her life. Against this family background, it was speculated that Ms. D's father wanted to

be more protective for his daughter's second marriage. It was known that Mr. D went through a similar broken family background as Mr. D's father also had three different marriages.

After migrating to the U.S. in 1972, Ms. D had gone through a thorough Americanization through her American education in elementary, junior and senior high schools, and finally a college education in accounting. Ms. D was a B-average grade student in her schoolings in the U.S. In her college life, Ms. D experienced a serious love break-up, resulting in a deep sense of betrayal and bitterness toward her former boyfriend.

Ms. D has been living with her paternal grandmother, who happens to be the closest person in her life. Now, her father and his family are planning to move to the East Coast for a new business adventure, and her father wants her to move with them, but she wants to remain in Southern California with the hope that she can marry Mr. D. On top of this complicated family background, Ms. D's real mother just happened to move to Southern California area within a month ago from Colorado where she migrated two years ago with a marriage to another man who happened to die recently. So, Ms. D's biological mother is living in her vicinity, seeking emotional and physical support from her grown children, Ms. D, and Ms. D's married younger brother

living in the area. As days went by, the situation with Ms. D became more complicated.

In all these struggles, Ms. D has shown very little, if any, relevance of her religion to her presenting problem.

#### 4. Appearance, Thought Processes and Emotional Tone

At first, Ms. D looked much younger than her age. She looked slim, had a pretty face and was of average height. Her dress code was in a normal standard, with her eyeglasses on always.

Her emotional tone was felt like a depressed mood with sad eyes. Her voice was extremely low and hardly audible at times, and she showed a very noticeable speech stutter almost with every single word. Her affective expression is just flat, incongruent in her thought processes with affective expression. As she tended to speak very softly and gently in general, she appeared to induce sympathy and understanding from others, including her therapist. Also, her sense of reality seemed to be good overall. Her delusional belief was that her father was a chief stumbling block to her marriage. She seemed to carry a tremendous burden of guilt and a sense of self-degradation from her past, including her failure in her first marriage.

#### 5. Diagnostic Assessment

At the outset, Case D appeared to be an individual oriented premarital counseling in that Ms. D alone sought



premarital counseling. But, it was already hinted that the mate selection process of Ms. D involved the whole network of the extended family.

In this case, Ms. D and Mr. D were the chief architect of the premarital dynamics, and at the same time, their fathers were acting as another architect of the dynamics that became a determining factor for Ms. D (and Mr. D) in their mate selection. At the present moment, the father of Ms. D was identified as the chief blockade to Ms. D's final mate selection, as Ms. D's father was adding another whole set of idiosyncratic individual and family dynamics to Ms. D in her premarital counseling.

In view of the further extended family dynamics related to Ms. D's mate selection, Ms. D was also heavily influenced by her extended family network including her stepmother, grandmother, her married brother, and her real mother who just happened to reappear in Ms. D's life. Especially, next to her father, Ms. D let her biological mother take an important place in her decision in her mate selection. It was revealed in the sessions that one of her two major premarital issues was that she must live outside of Mr. D's parents and there must be a distance between Mr. D's parents and Ms. D's biological mother so that she could be a helping hand to her divorced/widowed lonely mother after her own marriage. Of course, this proposition presented another source of premarital conflicts to her

boyfriend, Mr. D.

The other chief premarital conflict was that Mr. D presented one proposition as a condition of his marriage to Ms. D, namely, that their post-wedding living arrangement must include Mr. D's parents, too. In other words, it was Mr. D's condition that Ms. D must agree to live with Mr. D's family in an extended family setting in her post-wedding period. To Mr. D, this proposition became an irrevocable condition to his marriage with anyone, but to Ms. D, that proposition appeared to be another emotional monster for her to overcome. And there has been a tug-of-war between these individuals over Mr. D's proposition, and Ms. D further felt her dilemma with Mr. D in her mate selection.

In short, in the final assessment, Case D presents a case of the two individual centered premarital counseling but also a case of the intricately related dynamics of the extended family kinship determinant to the final decision of the mate selection.

In this respect, Ms. D's need is beyond the need of persuading her father to give her permission. Her need must include re-examination in her intrapsychic dynamics in her motivation, expectations and personal desires and needs in approaching her mate selection. In addition, she needs to come to grips with the dynamics generated by her extended family kinship, including her biological mother,

that play so powerful a role in Ms. D's life not only in her mate selection but also in her life destiny for her future. In this instance, Ms. D faces her basic life dilemma that while she acts and wants to act as a primary actor for the destiny of her life as she has been consciously Americanized in her life values and worldview, Ms. D also faces the cultural blockade and powerful determinants of her unconscious cultural roots that reminds her that she cannot act as a primary actor even for her own life. In the analysis, Ms. D's basic need is her firm grip and completion of her self-identity based on her Americanized conscious values and her unconscious cultural heritages in her bicultural lifestyles in her immigrant life.

#### 6. Treatment Goals and Plan

Case D requires definition of the premarital counseling prior to determining the treatment goals and plan. In a strict sense, Case D can be defined as a domain of an individual counseling case since Ms. D and Mr. D are not formally engaged in the formal sense of the courtship for marriage. In this perspective, Ms. D is in the state of the pre-courtship stage. However, in a dynamic sense, Ms. D is psychologically engaged in the courtship stage prior to the final concurrence/permission of her father.<sup>18</sup>

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<sup>18</sup>Sun Bin Yim, "Mate Selection and Marriage as Perceived by Native American and Immigrant Koreans" (Master's thesis, University of California, Santa Barbara,

With the preview of the state of the affairs of Case D, the clinical goals must be determined as to whether it is to be clinically handled as premarital counseling or individual counseling only related to the subject of parental approval. In general, the goals for premarital counseling usually includes the dimensions of: (1) clarification of self and the mate, (2) building anxiety, (3) building adventure, (4) communication, (5) prediction, and (6) overcoming inhibitions.<sup>19</sup> From this perspective, Ms. D's immediate goal is confined to the clarifications of Ms. D (and hopefully Mr. D at some point of counseling), and the rest of the goals listed above may not be applicable to Ms. D's case until she gets a final signal from her parents to move into their semi-formal courtship. The effectiveness of this counseling is largely dependent on limiting the clinical goals to the context of premarital counseling. With this understanding, the key goal for Ms. D is to assist her in clarifying her intradynamics in relation to herself, her father (and other parents and extended family kinship), the issue of the continuation of previous marriage dynamics, and the issue of separation from her family of origin. From another

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1972). This work is the first research on the subject of mate selection in relation to the Korean immigrant premarital relations.

<sup>19</sup>Robert F. Stahmann and William J. Hiebert, Premarital Counseling (Lexington, Mass.: Lexington, 1980), 41-2.

view, Ms. D's case represents pre-remarriage counseling along with the dynamics of her relationship to her family of origin in her individual sessions.

In light of the clinical goals above, the treatment plan can be conceived in the four different stages of pre-remarriage counseling with Ms. D. The first stage is to provide supportive care by primary empathic listening to enable Ms. D to minimize her anxiety in time of her perceived crisis, with an effort to prevent development of psychosomatic symptoms (as Ms. D complained her host of symptoms such as insomnia, nightmares, hard breathing, choking, irritations, loss of concentration, cold hands and feet, sadness, crying spells, anger, rage, loss of appetite, and indigestion). The next stages are: (2) to enable Ms. D, after her emotional recuperation from the psychosomatic symptoms, to explore clarifying her major intrapsychic dynamics; (3) to enable her to work out her dynamic relationship with her boyfriend, and (4) with her parents (and other extended family kinship). This four phase treatment plan is all clinically implemented within an overall goal to enable Ms. D to work out a bicultural identity in relation to herself, her previous marriage, her new mate selection, and her family of origin. In this way, she is also assisted to simultaneously work out her depression.

In terms of the progress of Ms. D, she has been coming to counseling on a weekly basis for the last five months with frequent absences. Until now, her father still remains undecided, Ms. D comes to grips with her anxiety and nervousness, working through her depressive mood. The ultimate outcome of Ms. D is uncertain and unpredictable yet.

#### 7. Religious Dynamics

At the outset, Case D does not manifest overt religious dynamics. Although Ms. D is an irregular churchgoer, she did not let her religious values or belief systems interfere with the decisions for her life. A classic example is the fact that she initiated her divorce for the sake of her ego needs. Also, in relation to her father's approval, Ms. D was not conformative to her father, but rather resentful and rebellious to her father's demands of filial piety.

Ms. D's problem is manifested in two main areas, namely, her ego development on the one hand and her filial piety on the other hand in her moral thinking. From the perspective of Don S. Browning's mode of the five characterological levels,<sup>20</sup> Ms. D's basic problem is a

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<sup>20</sup>Don S. Browning, Religious Ethics and Pastoral Care, 56-71. Here, Browning suggests the five levels of moral thinking including, (1) metaphorical, (2) obligational, (3) tendency-need, (4) contextual-predictive, (5) rule-role, in corresponding to the development of faith, moral, emotional-motivational, ego, and rule-role (p. 57).

collision between her ego-development based on her Americanization and her culturally oriented sense of filial piety in her moral or obligational thinking relating to her mate selection.

From the analysis of the religious dynamics in the moral thinking, Ms. D's personal peril relating to her remarriage mate selection was grounded in the deeply rooted Confucianist moral code of the parent-child relation manifested in filial piety,<sup>21</sup> on the one hand, and in the WASP moral thinkings of self-gratification and self-realization manifested in the American individualism,<sup>22</sup> on the other hand.

To put it bluntly, if Ms. D had been an adherent to the Korean heritage of filial piety, she would have unquestionably complied with her father in his decision in spite of all costs, and would have remained untroubled and happy, perhaps. Also, if she had been strictly an adherent of American individualism, she would not have sought her father's permission for her mate selection. The matter could be resolved in one way or the other without trouble.

In terms of the psycho-cultural context, Ms. D, as a bicultural person, stands at the crossroad between the two

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<sup>21</sup>Sung Bum Yun, Ethics: East and West, 13-70.

<sup>22</sup>E. Brooks Holifield, A History of Pastoral Care in America (Nashville: Abingdon, 1983), 288-306.

moral thinkings of the two different cultures. In fact, the cause of the failure in her first marriage was also rooted in the collision between these cultures manifested in the first marital relations.

#### 8. Therapeutic Relationship

The therapeutic relationship between Ms. D and the pastoral counselor was a peculiar kind in a sense. First of all, Ms. D had a highly Americanized consciousness. Also, she was a fluent bilingual (Korean and English) person, but her conceptualization in the Korean language seemed to be limited.

In response to Ms. D's Americanization, her pastoral counselor generally spoke English frequently combined with Korean expressions during Ms. D's therapy. Although there was a wide age gap, Ms. D was able to maintain an egalitarian relationship with her Korean therapist. In turn, her therapist, as trained in Western psychotherapy, felt freer to adjust himself to Ms. D's egalitarian relationship in the sessions, since he felt more emotional freedom with Ms. D.

In spite of the cultural affinity, Ms. D struggled to overcome the stereotypes of the pastoral counselor who was generally perceived to be an advice-giver, rather than probing into the unconscious level of the client. Another hurdle was Ms. D's struggle to overcome her fear that her first-generation immigrant therapist might push her into



the one-sided direction of her father's values. As empathy and support was shown by the therapist, Ms. D slowly discovered, little by little, the bicultural knowledge and perspective in her therapist.

At times it was also felt that the bicultural perspective of Ms. D's therapist in his analysis was perceived to widen the chasm and polarization of the differences in the two cultural worlds in which Ms. D lives. Because of the perceived wide chasm of the two cultures, Ms. D felt powerless and hopeless in reconciling the perceived difference.

In a sense, Ms. D felt her unresolvable dilemma as a fixed notion that she had to choose and totally reject one of her two given cultural worlds for the sake of her social and emotional survival.

Nevertheless, Ms. D was assisted in utilizing her Americanized intellectual/rational power to see beyond her emotional horizon so that she was able to integrate the positives/strengths of her two cultural worlds, rejecting parts, not the total, of her two worlds. In therapy, the therapist's empathy and caring/warmth, because of his fatherly age to Ms. D, seemed to have a positive effect on Ms. D to rely on the bicultural perspective of her therapist.

### 9. Analysis of Ms. D's Haan Experiences

Case D with Ms. D represents another unique aspect in understanding the haan experiences among the Korean immigrants in the United States. Although Ms. D is a young adult, she represents first of all the 1.5 generation, single female, and divorced person. In her somatic symptoms, she exhibited pounding heart, initial insomnia and dizziness, fatigue, etc., along with stuttering and depressed mood.

From the perspective of the Western psychotherapy, Ms. D's problem would usually be approached as remarriage counseling with an issue of emotional separation from the family of origin, along with issues of pre-remarriage dynamics coupled with the continuation of the dynamics of her former marriage.<sup>23</sup> In essence, Ms. D has been suffering from three dimensions of her life journey, namely, her pains from her past broken family, from her former broken marriage, and from her bicultural living with her sense of filial piety.

Coming from her broken family background, Ms. D had suffered the separation anxiety from her parents, as her parents had to separate themselves in her formative years. Additionally, she had also suffered the growing pains of

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<sup>23</sup>Clifford J. Sager et al., Treating the Remarried Family (New York: Brunner/Mazel, 1983), 59-81.

living in her step-family.<sup>24</sup> In this turbulent and emotionally disturbed family upbringing, her inner need and urge for the inner sense of security has become a haan experience to Ms. D in her entire life cycle. Ms. D has faced her emotional anxiety in her adult life cycle to separate herself in her emotional need of bonding with her parents. In this sense, it has been her haan experience to resolve her separation anxiety from the family of origin with her cultural commitment to filial piety for the emotional union with her parents.

While Ms. D's separation anxiety (DSM-III-R, 309.21) is treated psychopathologically by Western psychotherapists, her separation anxiety is culturally accepted and reinforced by her culturally expressed filial piety in the forms of her dutifulness to her parents. In a similar manner, Ms. D had seemingly approached her first marriage, and then her potential remarriage with a conscious and unconscious effort to resolve her haan experience for her life-long search of inner security.

However, her first marriage was rooted in the Korean traditional patriarchal sexism by her former spouse, whose lifestyle was basically oriented as a Korean cultural traditionalist. In searching for inner security, Ms. D encountered oppressive sexism in her marriage that has

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<sup>24</sup>Ibid., 222-72.

alienated and dehumanized her further. At this time, her Americanized ego-strength caused her to revolt against her oppressive marriage for the sake of inner security and marital intimacy. In this respect, the failure in her first marriage has become another source of the haan experience to Ms. D, as she had encountered another blow to her ego-need for security. Consequently, Ms. D has internalized her stigma of a divorced woman as her haan experience in the rest of her life.

From another angle, another source of her haan experience is embedded in her bicultural lifestyle and existence. As she migrated to the U.S. when she was 10 years old, her inner conflicts were created because of the increasingly defusing worldview between the two cultures. While Ms. D is unconsciously deeply rooted in her Korean heritage, her conscious ego-development is intensely oriented with the American individualism and worldview. Therefore, Ms. D had naturally approached her first marriage with an Americanized value of egalitarian marital relations. To the contrary, the patriarchal and hierarchical marital relations enforced by her former spouse had become an excruciating experience to her. In the final sense, her bicultural conflict can clinically be conceived as a collision between her unconscious internal world and her conscious external world. In her regression stage, her bicultural existence with its innate value

conflicts can become another source of her haan experience in her life journey. Since her migration was an involuntary choice, as is true with all the 1.5 generation people, when her bicultural immigrant life is not culturally integrated, she tends to take her immigrant life as her haan-ridden existence in her regression. At this point, Ms. D seems to stand at a bicultural crossroad for her psychological and cultural integration and disintegration in the development of her ego identity.

In concluding our case studies, from the perspective of the psycho-cultural contexts of the Korean immigrant life, we have briefly studied and analyzed four clinical cases and the haan experiences thereof including one immigrant couple in search of marital harmony, one immigrant career woman in search of self-actualization, one professional male adult in search of career identity, and one one-point-five generation single female in search of bicultural identity.

#### Clinical Understandings of Haan Experiences

In view of the foregone case studies, it is now possible to formulate the following clinical understandings regarding haan experiences.

First, it is clinically observable that the haan experiences are manifested in the deep seat of an individual's intrapsychics. The personal haan experiences originated not only from the individual's societal

dehumanizing experiences, but also from the individual's unfulfilled personal goals and ambitions and significant losses. This personal haan is also seen as a very powerful psychodynamic determinant to an individual's inner meaning, attitudes, thoughts and behaviors. From this standpoint, a personal haan is as powerful and significant as the collective haan advocated by the Minjung theologians. And, it is a clinical judgment that the Minjung theologian's collective haan is very limiting in conceptualizing the whole scope of haan embedded in the hearts of Korean personality.

Second, it is also observed that the haan experiences are considered to be the characteristics of the psychodynamic of the Korean individuals under the cultural influence of Confucianism in particular. In the life of the Korean individuals, Confucianism in different definitions shapes the Korean individuals with the values of suppression and repression, internalization and modesty in one's behavior and conduct in relation to the self, others and the world. Confucian ethics values an external conformity that suppresses and represses one's feelings and behaviors at the expense of an individual's internal needs and urges. Consequently, Korean individuals are oriented to suppress or repress negative feelings for the sake of the harmony with one's surroundings, including significant others. The clinical cases exhibited behaviors

based on an accumulation and internalization of all the negative emotions *within* the individuals and *between* the individuals. In this case, haan is a psychological dynamism of an individual's "unfinished business" to be resolved or unraveled by revenge, getting even, achieving or catharticizing. In short, haan is a Korean folk way of coping with one's internal pains inflicted from *within* and *between* the individuals. Haan has both a positive and negative nature in its effect, too.

Third, from a cross-cultural perspective, and in view of Western psychotherapy, haan experiences in their psychodynamics can be generally viewed as negative or psychopathological. For example, from the psychoanalytic perspective, the haan experience can be understood as the psychodynamics of fixation and repression. From behaviorists' perspective, the haan experience is a negative response to a negative external stimulus. The haan experience is then viewed as an external conformity. From Gestalt therapy perspective, the haan experience is also viewed as "unfinished business," or "impasse" which bears negative psychodynamics that frustrates or thwarts an individual's wholeness and health. From human potential and growth perspectives, the haan experience can be seen as frustrated and blocked inner growth, with an inner urge/elān for one's self-actualization in terms of

individual's growth potentials and wholeness out of one's brokenness.

From these Western psychotherapeutic perspectives, the Korean Confucian ethics oppresses an individual's urge for self-actualization. In point, Confucian ethics stresses sacrifice (suppression or repression) of an individual's potentialities and growth for the sake of societal conformity (or community-actualization against self-actualization) from Western views. In the final analysis, on the one hand, the Western self-realization perspective views suppression and repression in one's haan experience as negative and psychopathological, and on the other hand, the Korean Confucian ethics view suppressive and repressive behaviors and conducts in the haan experiences of the Korean individuals as positive and normal.

Fourth, although the haan experience is basically repressed feelings of pains as originated in an individual's intra- and interpsychics, the haan experience bears a wide variety of emotions, ranging from anger, fury, rage, resentment, bitterness, hostility, enmity, resignation and depressive mood. It is clinically observed that haan experience was stemmed in one's suppressed and repressed anger and fury, as hwat-byung (fire sickness)<sup>25</sup>

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<sup>25</sup>It is interesting to observe that the researcher in Korea calls hwat-byung "fire disease," instead of "fire sickness." See, Sung Kil Min, "A Study of the Concept of Hwabyung," 616. Arthur Kleinman notes this distinction: "Two aspects of sickness: disease and illness. Disease



is traced in one's suppressed and repressed anger and fury. As already clinically observed, the haan experience exhibits a psychological condition of an individual's emotional state of being in its intrapsychic dynamics relating to one suppressed and repressed disappointments and helplessness, yet maintaining the individuals as functional as possible in one's daily activities. And, the haan experience is usually conditioned in a life-long process, and has often lasted in one's entire life, even becoming transmittable between the individuals and between the generations, if and when the specific haan experience, individually or collectively, is not being resolved in one's life span.

However, hwat-byung (fire sickness) exhibits somatic symptoms, as the Korean psychiatric research team has already pointed out in their clinical findings as discussed in Chapter 3. As already known, hwat-byung (fire sickness) is a Korean culture-bound diagnosis of psychosomatic symptoms caused by personal furious anger and rage internalized from the pains in relation to the self, in relations to one's external world or in relation to other

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refers to a malfunctioning of biological and/or psychological processes, while the term illness refers to the psychosocial experience and meaning of perceived disease." Arthur Kleinman, Patients and Healers in the Context of Culture (Los Angeles: University of California Press, 1980), 72.

people, as it develops relatively within a few weeks or months immediately after the individual suffers from suppressed and internalized anger and rage in one's significant loss or severe mistreatment in one's life event. After recovery from the initial somatic symptoms either by outside medical intervention or by its natural physiological internal mechanism (e.g., auto-healing), the individuals are able to return to their ordinary daily functions, turning their unresolved anger and resentment into their haan experience, which may be internalized either the rest of their life or may be resolved constructively or counter-constructively. In the final analysis, the suppressed and repressed anger and rage in the Korean individual psyche tends to develop the pathological manifestation of somatic symptoms and ultimately results in the development of the haan experience in the longer period of life.

Therefore, out of the clinical consideration, we may conclude that the hwat-byung syndrome (HBS) is a relatively short-lived coping mechanism of Korean females. And, from the Western clinical understanding of diagnosis, hwat-byung syndrome (HBS) can be considered as a psychosomatic manifestation of one's depressed state among Korean people. For this reason, the HBS is understood as a Korean culture-bound coping mechanism in time of one's severely suppressed and repressed anger and rage, and thus intricately related

to the development of the long range of the haan experience in one's life. Having discussed the clinically related observations on the haan experiences in general, we will now discuss the specific clinical findings.

### Clinical Findings

According to the four clinical case studies made in this chapter, the following clinical findings are drawn:

1. All four clinical cases implicitly rather than explicitly, manifest the haan experiences of the clients, suggesting that the haan experiences are not definable in terms of conceptional reductionism, but rather only possible in the form of explaining or relating the life story with the haan-ridden experiences. In this regard, the Minjung theologians were consistent in defining the collective haan as a way of explaining their social biography (case studies), as the Korean traditions relate the haan experiences through storytelling.<sup>26</sup>

2. All four clinical cases reveal that the psychodynamics of the haan experience in the Korean personality psyche plays significant influences in managing

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<sup>26</sup>A typical example of haan storytellings include, Kyu Tae Lee, Hankukinui Haan [The haan of Korean people] (Seoul: Seijong, 1980); for Minjung theology perspective, David Kwang-Sun Suh, Haanui Eeyagee [The story of haan] (Seoul: Borhee, 1988); for the oldest haan storytelling, also was Heakyunggoong Hongssii: Haanjoongrok [The record of the middle of haan] (authored in 1762). Refer to Ki Chul Shim and Yong Chul Shin, eds., Saiurimal Koonsajon [New expanded Korean language dictionary], rev. (Seoul: Samsung, 1975), 3642.

one's life direction/goals and behaviors. The haan dynamics become a determining factor in the shape and lifestyle of the Korean personality. This finding confirms the assertion of the Minjung theologians about the significance of the haan dynamics in the life of Korean people.

3. The haan experiences exhibited in the cases were not a state of a single emotion, but a state of compounded emotions or psychological configuration/Gestalt of one's emotional state with the inner search for its explosion, or resolution in the multi-dimensions--constructively or destructively or integratively. Constructively, the haan experience becomes a constructive change or achievement of the target of the haan experience (e.g., succeeding in one's goal/aspiration or social change); destructively, haan experience develops either into psychopathological symptoms or destructive behaviors (e.g., revenge or social revolution); integratively, the haan experience turns into the integration of resignation and helplessness in the manner of sublimation.

From these perspectives, the Minjung theologians are taking the posture of the constructive mode to confront the societal ills for social change, while the Minjung poet Kim Chi-ha advocates the integrating mode through daan (cut off).

4. The haan experience is not only past-oriented but also present-future-oriented. In terms of the past, the haan is a sign of one's lamenting heart about the psychological brokenness of the past. Also, the haan is a sign of a lamenting heart about one's brokenness in the present and prospects for the future. Dealing with the past haan usually results in destructive behaviors (e.g., revenge or getting even) or the integrative (e.g., sublimation) mode; but, dealing with the present and future haan experience results in constructive behaviors (e.g., achieving goals and external changes) by attempting to succeed in the haan target.

5. The haan experiences usually originated from *within* the individual, and *between* the individuals, besides the haan experiences possibly arising from the social/historical experiences. The primary parameters of the individual haan experiences were the contexts of the Korean nuclear and extended family relations. In the present nuclear family system among Korean immigrants, marital relations have been a major factor in causing the haan experiences. In addition, intergenerational relations appear to be another important dimension in causing the haan experiences in the life of Korean immigrant individuals. Also, equally significant is an individual dimension in the haan experiences within the context of the influence of the dominant culture of the American society.

However, the personal haan experiences against the social injustice and mistreatment in the American racist society were potent in every one of the four clinical cases, but not explicitly articulated in the psychodynamics of the haan experiences manifested in the clinical cases.

6. The clinical evidence indicates that all the haan experiences were originally related to an initial stage of anger and rage internalized from life hurts and disappointments. However, the haan experiences usually move beyond the stage of the initial anger and rage, resulting in a variety of negative feelings. At the same time, the culture-bound hwat-byung also initially originated from the suppressed and repressed anger and rage, developing into somatic symptoms. While the haan experience is a psychological state of a life-long experience, hwat-byung is a temporary physical state of somatic symptoms. It is clinically extrapolated that some people tend to develop hwat-byung syndrome as a developmental stage to the haan experience.

7. The clinical cases revealed that the somatic symptoms developed between the male and the female clients are different. Whereas the male clients developed internalized physical symptoms, e.g., darker facial complexion, impotence, ulcers, etc., the female clients developed externalized psychosomatic symptoms, e.g.,

pounding heart, dizziness, insomnia, etc. Further research is necessary to confirm this initial finding.

8. The clinical cases demonstrated that the 1.5 generation client exhibited a predominant feature of bicultural and personal identity issues relating to the Korean value of filial piety,<sup>27</sup> in comparison with the predominant issues of marital intimacy, self-realization and career identity. In this comparison, the cultural feature was more explicit with the 1.5 generation client and more implicit with the first generation immigrant clients.

9. The clinical cases with the first generation clients also indicated the changing patterns, including marital relations shifting from the Korean traditional role-centered marriage to the conjugal-centered intimacy (self-gratification) oriented marital relations, and the change of the traditional concept of filial piety from the oldest son-oriented and male spouse's parents-oriented filial piety to male-female spouse's parents-oriented filial piety. To state it differently, the husband and wife of the Korean immigrant family are both responsible

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<sup>27</sup>A clinical sample reports the clinical symptoms of "bicultural identity, depression, personal awareness, and sexuality" manifested in the four clinical cases of the 1.5 generation clients in psychotherapy. See, Sophia Kyung Kim, "Koreans in Psychotherapy: Coming to Terms," Korean Times Magazine [Los Angeles], Summer/August 1989: 12.

for their duties of filial piety to the parents of both husband and wife, whereas the husband was traditionally responsible for his own parents only. Also, the value of filial piety is increasingly diminishing in the life of the 1.5 generation (and the second generation) of the Korean immigrant life and moving toward the Americanized conjugal-centered intimate marriage.<sup>28</sup>

10. The clinical cases showed that the changing role status of the Korean immigrant women generates significant inter- and intrapsychic dynamics in the shaping of the family life and personal identity. This significantly changing dynamic is more prominent among the career women than the housewife in the Korean immigrant family. While a positive impact is observed, the negative impact is that it tends to generate intrapsychic pathological symptoms both in husband and wife when the couples become ineffective in dealing with significant dynamics in their marital and family relations.

In sum, these ten clinical findings are major ones especially from the haan perspective, while other subpoints can readily be made, too.

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<sup>28</sup>Refer to Howard J. Clinebell, Jr. and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper & Row, 1971).



## CHAPTER 7

### Conclusions, Implications and Recommendations

#### Conclusions

The task in this chapter is to draw conclusions, implications and recommendations in the light of the foregone discussions in the previous chapters. To reiterate the aim of this dissertation, it has been our attempt to explore ways to understand, theologically, psychologically, and clinically, the haan experiences among the Korean immigrants in Southern California. In so doing, we have attempted to explore theoretical perspectives of the haan experiences theo-ethically and psychologically and from a cross-cultural pastoral counseling perspective in Part One. With these theoretical perspectives, we have also examined clinical cases in microcosm to investigate the haan experiences among the Korean immigrants in the Southern California area in Part Two.

In concluding Part One, the four major concluding points are observed. First, the haan experience can only be explained, rather than defined to the psychological reductionism, because the haan experiences are usually manifested implicitly within the context of internal meanings and psychodynamics of the Korean individuals, as

the way of the Korean traditions dealt with in their explaining of the haan experiences in the Korean society.

Second, the haan experiences are culturally viewed non-pathologically, while the Western psychopathological perspective tends to view the haan experience as a pathological symptom, whereas Tillich's existential theological perspective and Jungian growth perspectives respectively provide insights to overcome the reductionist view of pathological symptoms and to view the haan experiences in a holistic perspective. Tillich enables us to view the haan experience as a voice of an inner urge of reunion from one's estrangement with self, others and world. Similarly, Jung enables us to view the haan experience as an inner potent power within an individual in one's brokenness toward self-realization not only on the individual level but also on the transpersonal and transcultural levels.

Third, while it is apparent that the Minjung theologians basically have limited and defined the haan experience as an experience of the socio-econo-political victim in contemporary South Korea, the haan experience is a significant psychological aspect in understanding the psychodynamics of the Korean individuals especially in the life of the oppressive culture and society. It is generally believed that the Korean individuals are the haan-ridden people stemmed in the historically and

culturally oppressive society of Korea. In this sense, to understand the Korean individuals in a deeper level is to understand an individual's haan experiences on both individual and collective bases.

Fourth, the socio-econo-politico-cultural soils of the American life are also prone to provoke the haan experiences among the Korean immigrants (and perhaps other racial groups as well). As the closed cultures are more prone to provoke the haan experiences as is the Korean culture along with other neighboring cultures in Asia, the culture of the dominant society in the United States is generally considered as an open, expressive culture, but becomes a closed culture to the individuals of the racial ethnic minority groups in America, because the dominant society tends to become culturally discriminative and oppressive to the minority subcultures.

In Part Two, from the clinical studies, it is first concluded that the Korean immigrants in all generations tend to harbor new haan experiences inflicted/invoked by their immigrant life in the four dimensions of life including the dimensions of the individual, the family, the church, and the community life in their new life in the new land of the American soils. In addition to their pre-immigrant haan experiences, their post-immigrant haan experiences are more compounded and intensified in relations peculiar to their marginal existence in this new

land, for their new life is destined to be one of the racial ethnic minority groups in America, including the most excruciating haan experience of becoming "deaf and dumb" (speech and hearing impairment due to the language barrier) and becoming an "impotent individual" (a second class, helpless citizen due to cultural/racial barriers and discrimination). In point, it is conceivable that Korean immigrant life is more prone to the haan-ridden life than the pre-immigrant life in Korea.

Second, the primary haan experiences from the immigrant life are explicitly centered around the marital and family relations, while other haan experiences related to the community and the society are implicitly potent in their marginal existence in the strange land. In specifics, their primary haan experiences are often intensified by the conjugal relations centered around their nuclear family dynamics. In the final analysis, the conjugal dyad relations become the pivotal point in the family dynamism between the dyads and the older parents in their double duty of the filial piety toward the parents of both spouses, and between the dyads and their younger generation in their diminishing attitude and lifestyle of the filial piety. Further, the haan experiences tend to be intensified by the intergenerational/bilingual-bicultural disparity and tensions equally powerfully affected by both parties of the dyad relations and the younger generation.

However, the 1.5 generation (and perhaps the second generation of the Korean immigrant family) are also more prone to the haan experiences in their intergenerational relations in their bicultural identity than their counterparts in Korea.

Third, another peculiar haan experience is generally invoked by the mishandling of the Korean woman's emancipation in the Korean immigrant family as powerfully reinforced by the immigrant life exposed to the dominant culture values of American woman's emancipation and liberation. In a sense, the more emancipated the Korean immigrant wife is, the more functional the wife becomes to the family economic life on the one hand, and the more troubled and conflictful the wife feels from her conjugal relations and from her self-realization need on the other hand, unless the Korean immigrant husband is liberated and consciencitized in his patriarchal sexist marital relations. When the husband insists to remain in his patriarchal sexist marital relations with the emancipating wife, psychosomatic and even psychotic symptoms are often developed among the Korean immigrant husband and wife.

However, clinical evidence shows that the Korean immigrant male clients tend to develop a different pattern of the somatic symptoms than the Korean immigrant female

clients do with their symptom patterns in their respective responses to the haan experiences in their American life.

Fourth, another peculiar haan experience pertinent to the Korean immigrant life has to do with the career development and career identity among the Korean immigrant male adults particularly. Because of their inherent language and cultural barriers, the first generation immigrants face severe limitations in their economic and social life as well as even in their intergenerational relations in their own family life. Consequently, the first generation immigrants, without exception, have encountered the underemployment and unfitting employments. Thus, their underemployment, under-self-development and under-self-empowerment have acutely provoked the haan experiences among the first generation Korean immigrants. In this way, the under-career-development coupled with the career-identity crisis against their self-realization has become a core haan experience among the Korean immigrant male adults in a more acute way in their immigrant life in America.

In an overall conclusion, this dissertation makes the following statements:

1. The concept of the collective haan advocated by the Minjung theologians is severely limited in defining the haan feeling in its fullest dimensions and dynamism;

2. The clinical case study approach enables us to understand the haan feeling in its full dimensions and dynamism;

3. The haan experiences of the Korean immigrants in the United States are different than that of their counterparts in Korea;

4. The immigrant life in the United States is more prone to provoke haan experiences among Korean immigrants than their pre-immigrant life in Korea;

5. The haan experiences are a single significant emotional psychodynamic of Korean (immigrant) individuals which must be understood for cross-cultural pastoral counseling;

6. The clinical findings seem to confirm the hypotheses (1, 3, 5, 7), but disagree with hypotheses (2, 4, 6) of Chapter 1 on page 26 of this dissertation;

7. The haan experience is not necessarily a pathological state of depression, although it exhibits at times some emotional features of depression according to Western psychological standards and norms, but a normal state in ordinary functional individuals, according to the Korean psychocultural norms and standards;

8. The haan experiences are likely found in other racial ethnic minority people, particularly with other Asian Americans and new immigrants in the United States.

Therefore, it is thus stated that the haan experience is a significant emotional feature to understand not only the Korean (immigrant) individuals but also perhaps the people of other racial ethnic minority groups in the United States in the field of cross-cultural pastoral counseling for the sake of its clinical implications. It is also asserted that the haan perspective serves as a viable clinical concept to view the client in a holistic manner, particularly in cross-cultural pastoral counseling.

#### Implications

In view of the foregone conclusions, implications from the haan perspective may be drawn. However, prior to explicating the implications for (1) parish ministers, (2) pastoral counselors/therapists, and (3) cross-cultural counselors/therapists, cross-cultural perspective related to the haan experiences needs to be exemplified for our consideration of implications.

First of all, on a personal basis, the haan perspective enables me to briefly observe my personal haan experiences. In point, in terms of my career development and career identity, it has been my personal haan to complete this dissertation as a part of my career goal. For many circumstantial reasons, I often felt temptations to drop my life aspiration in the past, and at one point in my personal life crisis, I had no other choice but to fail in this life goal. Frankly, in a real sense, for the sake



of my attempts to resolve my personal haan-ridden life, I am completing this dissertation (with all the assistance available to me) in spite of the late stage of my life cycle. In this regard, I let my haan experience drive me toward achievement of my original life goal. However, from the daan perspective, my persistent haan experience is conceived to be my personal inability to make a daan, which is to cut myself off from the personal "greed" of my human ambitions, while the Western psychological perspective views my self-inflicted plight as a sign of lack of self-discipline in setting life goals. Also, from another level, having been born in North Korea, I have a personal haan for my homage to my birthplace and for the reunification of Korea, like all Koreans. As for my wife, she has a personal haan in the underfulfillment of her career development, as a person who has lived in the United States longer years than her pre-immigrant years in Korea. From the Western perspective, she suffers her haan experience from the underdevelopment of her self-actualization, as she has embraced the Western value as a bicultural person.

From the haan perspective on the collective level, to look at the haan experiences possibly in other cultures just to mention a few, it is the haan experience of the Jewish people over the six million who were massacred by the Nazis. Executing on the current trials of the Nazi war

criminals can be seen as a significant experience of releasing (haan-poori or catharcizing) their haan experiences in the name of justice.

It can also be the haan experience of the blacks in South Africa, as they are risking lives for the sake of civil rights and liberation from apartheid. Their social and political protests in the name of social and racial justice can also be viewed as a form of releasing or resolving their centuries-old haan resolving acts from white racism and oppression.

The Koreans in Japan have been historically mistreated like the blacks/Afro-Americans in the U.S., for the Koreans have been denied all their civil rights by the Japanese society. It is their haan experiences that the Koreans in Japan feel that they must excel and supersede the Japanese superiority complex.

From the haan perspective, the blacks/Afro-Americans in the U.S. have their own centuries-old haan experiences of slavery and racial discriminations. For blacks/Afro-Americans, the civil rights movement in the 1960s was the black/Afro-American people's effort to resolve their ages old haan experiences. For instance, the black/Afro-American theology, black/Afro-American soul music and drama, e.g., Roots, to mention a few, can be conceived to be the haan-poori of the ages old haan experiences of the black/Afro-American people in America.

In the same vein, the American Indians have their ages old haan experiences over the loss of their land and the extermination and genocide of the Indian tribes by the whites in the frontier years. From the haan perspective, the American Indians are all born of the wombs of the haan experiences over the white people. Born in their haan, remaining on the reservations can be conceived as an experience of embodiment of the externalized haan experience on the collective level.

For the Japanese Americans, the incarceration of the Japanese-Americans during World War II in the West Coast remains as their haan experience. And, a recent demand of compensation or retribution from the U.S. government is another classic example of releasing (haan-poori) or "getting even" for their haan experiences from the white racial discrimination and mistreatment.

Among the recent arrivals in the U.S., the Vietnamese refugees suffer a keen sense of the loss of their motherland and the separation of their family kinship. And they suffer lifelong haan experiences until they make a homage to their motherland and are reunited with their separated families. In this regard, the existence of the Vietnamese refugees community in the U.S. is an embodiment of a haan-ridden community from the haan perspective.

To the contemporary Koreans, it has been historically the haan experience of the Korean people against the

Japanese people because of the Japanese colonialization of Korea for thirty-five years in the first half of this century. Because of this deeply rooted haan experience, the Koreans always tend to be competitive with the Japanese in order to at least "get even." The Korean haan experiences against the Japanese cannot be resolved unless there are opportunities for the Koreans to "release" or unravel their haan experiences by getting even with the Japanese. In a sense, the hastening of the modernization in the modern technology and industry in Korea can be understood as one of the Korean ways to resolve their haan experiences against Japanese dominance and superiority.

Besides, the Koreans culturally are haan-ridden people. To mention a few, one of the greatest haan experiences of the contemporary Korean people is the reunification of the Korean peninsula and the reunion of this separated families thereof. As a result of this national division, there has been over one million families who have been separated from their relatives and loved ones. It is the Korean haan collectively to see the realization of the unification of the country in their lifetime. In the meantime, their haan experiences are often transformed into their haan songs, drama, stories, etc.

Another important haan of contemporary Koreans is their urge for the democratization and stabilization of the

national politics and the national safety and security. It has been nearly 40 years that the Korean people have been working for democratization in this land. In this regard, the recent frequent outbreak of the demonstrations against the dictatorial government in Korea can be conceived as an effort of releasing of the Korean political haan in the name of social justice and human rights.

One last significant haan which is embedded in the psyches of all Koreans, both in their homeland and overseas, is the haan of being physically affluent. Koreans have historically suffered with poverty until the recent decades. Because of their haan for having been in poverty so many centuries, it is the haan to be resolved or released in the form of personal and collective achievement and success. In short, Koreans in America are basically driven by their haan against poverty to become relatively affluent in their economic life. Because of this significant haan, and for the sake of the haan, economic life becomes almost their "ultimate concerns" and all the rest including family and children may come as secondary in a practical sense. Consequently, because of this haan drive, there is inevitably an accumulation of brokenness further occurred in the individual and family in the Korean immigrant life in the United States.

Now, with a brief overview of cross-cultural perspectives related to the haan experiences above, the

implications for the study of this dissertation will be drawn in three main areas.

Implications for the Korean Immigrant Pastors

In view of the haan experiences of the Korean immigrant, the ministry of the Korean immigrant churches in the United States can be the ministry for the haan-ridden people among the Korean immigrants.

The effectiveness of the ministry to the Korean immigrants depends upon how well the ministry for the haan experience is provided. In order to maximize the ministry for the haan experience, it is first of all necessary to regard the feelings of haan in a nonjudgmental way. When haan experience is nonjudgmentally considered, it becomes possible for the pastor to help the haan-ridden people in a positive manner. The ministry for the haan experience should encourage the people to open up their internalized hurts and pains for mutual sharing so that the haan experience is prevented from being accumulated. An effective ministry for the haan experience should be facilitating the haan-ridden people to share or release in a constructive manner. For an effective pastor, it is extremely important to remember that the Korean immigrants are basically haan-ridden people and need help from the pastor on how to release their personal and societal haan experience in a productive manner. Perhaps, the pastor can be effective when he/she becomes vulnerable by sharing

his/her haan experience with others or even becomes a viable model for the management of a personal and societal haan experience in the ministry of the Korean immigrant churches. While the Minjung theologians emphasize pastoral care of the haan experience in social advocacy and actions, the Korean immigrant pastors need to emphasize pastoral care for the haan experiences both on the individual and collective levels.

Presently, in view of the physical and professional limitations of the Korean immigrant churches, the Korean immigrant pastors become more effective in the preventive care for the haan experiences for the Korean immigrants, especially in the areas of family life, the intergenerational needs of the 1.5 and the second generations, and the woman's changing role.

Therefore, the mode of pastoral care for the haan experiences of the Korean immigrants expands its scope beyond the concept of the priesthood of haan experience which only focuses on an emphasis on the social actions/advocacy by the Minjung theologians. In point, the pastoral care for the haan experiences in the Korean immigrant churches should be holistic in nature including both the individual and collective haan experiences in an equal emphasis.

Implications for the Pastoral Counselor/Therapists

Another dimension for the care of the haan experiences of the Korean immigrants has to do with the pastoral counselor/therapist as a specialist. As mutual sharings of personal and corporate haan experiences can be very instrumental in pastoral care in dealing with the haan experiences, and as social justice ministry would be viable especially in dealing with the corporate/collective haan experiences, the pastoral counselor/therapist finds an intricate role in the healing ministry of the haan experiences among the Korean immigrants in the United States.

As the haan dynamics are a significant driving force in the individual's intrapsychics, the haan experience is always sought to release or resolve. Many of the personal haan experiences are virtually impossible to be resolved in one's lifetime. Therefore, the pastoral counselor/therapist can become instrumental in enabling the haan-ridden immigrants to release/catharcize their haan experiences or to empower them to resolve or fulfill their unfinished business. In doing so, the pastoral counselor/therapist enables the clients to work out their repressed haan experiences for their release. It is a clinical truism that action-oriented therapy rather than insight-oriented therapy often becomes a more effective



means of resolving the haan experience for the Korean immigrant clients.

For a clinical example, in Case A, Mr. A's haan experience was to make a trip to his siblings in the homeland. Mr. A had waited for over 15 years, and there was no better approach for the solution of his haan experience other than his actual trip. In this respect, it was an effective clinical strategy to enable Mr. A to find viable options to realize his trip to his haan-ridden homeland. In fact, it requires clinical discernments to differentiate the haan experiences that can be realistically realized/actualized with a viable plan, or that can be only catharcized by insight and action-oriented therapy. In this regard, some haan experiences are clinically limited with psychotherapy, while certain haan experiences are only responsive and effective with psychotherapy, preferably with Gestalt therapy. Although certain haan experiences are beyond the scope of pastoral counseling/therapy, the pastoral counselor/therapist can also become an effective agent as a "wounded healer" (Henri Newman) for healing and empowering the haan-ridden clients. Since every Korean immigrant bears their private or societal haan experience in their immigrant life, it becomes a clinical strategy to find out first the client's haan experience in order to energize and empower the client for the realization of their haan resolution. In short, in

considering the haan perspective it virtually mandates every pastoral counselor/therapist to be effective in dealing with the haan-ridden Korean immigrants.

#### Implications for Cross-Cultural Counselors/Therapists

From the haan perspective, it is conceivable that the haan experiences in individuals are plausible in other cultures. In other words, the haan perspective enables the cross-cultural counselor/therapist to observe the haan experiences of the clients of the other cultures.

From the haan perspective, the cross-cultural counselor/therapist is enabled to observe and work out the haan experiences of the clients of the Asian cultures which are ordinarily known as closed, oppressive and suppressive cultures. In the same vein, the cross-cultural counselor/therapist is able to be sensitive to the haan experiences of other racial ethnic minority groups, e.g., the blacks/Afro-Americans, American Indians, and other racial ethnic individuals, too.

Also, in view of the haan experiences, the Korean psycho-cultural perspective enables the cross-cultural counselor/therapist to overcome the Western psychopathological perspective on the haan experiences of the Korean immigrants, and possibly other racial ethnic minority groups as well. Whereas the open, expressive Western culture view suppression and repression as negative and pathological in an individual's behaviors, the cross-

cultural counselor is led to view the haan experiences in suppression and repression in the way that a closed culture like Korea views suppression and repression as a cultural norm. For instance, suppression and repression are required and respected in an individual's behavior based on Confucianist influence in Korean culture. From this perspective, the cross-cultural counselor/therapist is enabled to gain insight to de-pathologize the haan experiences and syndromes in dealing with racial ethnic minority persons, particularly with Asian Americans. This cross-cultural insight on suppression and repression may become a breakthrough in cross-cultural counseling/therapy with Asian-American persons.

#### Recommendations

In light of the foregone conclusions and implications, certain recommendations are possible. The recommendations include the six major areas, namely, (1) racial ethnic minority Christian churches/pastors, (2) pastoral counselors/therapists, (3) cross-cultural counselors/therapists, (4) Minjung theologians, (5) social/behavioral scientists, and (6) further research.

#### Recommendations to the Christian Churches/Pastors

Recommendations to the racial ethnic minority Christian churches/pastors would entail two levels, one with the racial ethnic minority Christian churches/pastors

in general, and the other with the Korean immigrant churches/pastors in particular.

First, regarding the racial ethnic minority Christian churches, it is recommended that the racial ethnic minority Christian churches/pastors should seriously consider a new perspective on understanding their parishioners and community in relation to the haan experiences--individual and collective--out of their oppressive and racist cultures. Also, it is also recommended that the racial ethnic minority Christian churches need to be free from the Western concept of pathological/negative notion of suppression and repression, so that the racial ethnic minority Christian churches can maximize the pastoral care and counseling ministry with the haan experiences of their constituents arising from the marginal existence as the racial ethnic minority groups in the United States.

In fact, the recommendations for the racial ethnic minority Christian churches are particularly relevant to the Asian American and Asian immigrant Christian churches/pastors, as their constituent members are often suffering from similar haan experiences in their new life in the United States. In this respect, the racial ethnic minority Christian churches need to develop a new model of pastoral and/or practical theology that can be responsive to the haan experience related ministry in America.

Second, relating to the Korean immigrant churches, it is recommended that the Korean immigrant churches should take the haan experience as a significant focus in their ministry, as already done by the Minjung theologians in Korea. Traditionally, the Korean churches, at home or abroad, have historically emphasized abstract theological/biblical concepts rather than psychological concepts in their theologization and ministry. As the Minjung theologians became the pioneers in focusing on a psychological phenomenon like haan in their theologization, the Korean immigrant churches/pastors need to develop a new mode of pastoral theology for the care and counseling with the haan-ridden immigrants. The Korean immigrant churches/pastors are encouraged to develop a pastoral theology that can be holistic and responsive to haan experiences on both levels--individual haan and collective haan.

The new model of pastoral theology for the haan experiences of the Korean immigrants in the United States should address the function and role of the "priest of haan experience" and the "prophet of haan experience," as a haan caregiver for the Korean immigrants.<sup>1</sup> For their new

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<sup>1</sup>As discussed in the review of literature in Chapter 1, while Geunhee Yu suggests a new paradigm of "covenantal human existence in pluralistic America," for pastoral care in the Korean immigrant churches, Yu's pastoral care paradigm fails to address pastoral care responsive to the haan oriented ministry. Refer to Geunhee Yu, Pastoral Care in Pluralistic America: A Korean American Perspective,

direction, the new model of pastoral theology should enable the Korean immigrant churches/pastors to focus on sermons on various haan experiences (both individual and collective), programming various Bible study and small prayer groups for the study of haan resolutions, and empowering social advocacy and action groups for the activity of the collective haan resolutions. Also, the Korean immigrant churches, being limited in physical facilities for the context of pastoral counseling, need to set up two goals for the haan ministry, namely, (1) to train professional pastoral counselors, and (2) to establish a community-wide ecumenical pastoral counseling center. These two needs are urgent for the sake of an effective healing ministry for the haan-ridden Korean immigrants in the United States.

#### Recommendations to the Pastoral Counselors/Therapists

Pastoral counselors/therapists, as specialists, should take special roles and functions in the healing ministry of the haan-ridden people. The counselors/therapists, first of all, should be aware that practically every individual in every culture is apt to have unfinished business in one's life, which should not necessarily be viewed pathologically. It is recommended that the counselors/therapists should diagnostically depathologize

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Ph.D. diss., Vanderbilt University, 1988. (Ann Arbor: UMI, 1989), 186-226.

the haan-ridden client, rather attempting to empower and potentialize the clients in the resolution of the haan experiences. Also, it should be noted that not all haan experiences are originated *within* the person, as the Western psychological perspectives tend to pathologize all the individual haan experiences. Further, the counselors/therapists should be able to discern what haan experiences are therapeutically possible or not possible with traditional psychotherapies. We should be mindful that there is always a growth perspective<sup>2</sup> possible in the haan experiences. In point, the counselors/therapists should be mindful that the haan experience is not a depression nor hwat-byung syndrome although they often exhibit similar symptoms in some clients.

As for the Korean immigrant pastoral counselors, the Korean immigrant clients tend to be extremely protective of their shame with their own pastor. Therefore, the Korean immigrant pastors are extremely underutilized as pastoral counselors by their parishioners. They are both professionally and culturally limited as effective counselors. In this regard, an effective skill the pastor

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<sup>2</sup>This writer is much influenced by the growth counseling perspective and even approaches the study of the haan experiences from a growth perspective in an implicit manner. For exposition of growth perspective, refer to Howard Clinebell, Contemporary Growth Therapies, and Growth Counseling (Nashville: Abingdon, 1979).

needs is how to make referrals to a pastoral counselor and other helping professions in their community or in the larger society.

#### Recommendations to the Cross-Cultural Counselors/Therapists

It is also recommended that the cross-cultural counselors/therapists need to explore the possibility of the haan experiences of the clients of other cultures, especially the racial ethnic minority groups in the United States. Similarly, the cross-cultural counselors/therapists are recommended to take seriously the haan experiences of the Asian immigrants in the United States, as they all come from closed, suppressive cultures. By being sensitive to the haan experiences of the clients of other cultures, particularly the racial ethnic minority groups, the cross-cultural counselors/therapists are more faithful and effective in counseling with the clients of the racial ethnic minority groups in the United States. In point, the haan perspective would enable the cross-cultural counselors/therapists to be more sensitive in their cross-cultural counseling.

#### Recommendations to the Minjung Theologians

As the Minjung theologians have limited themselves to deal with the collective haan experiences, the study of the haan experiences among the Korean immigrants in the United States suggests that the Minjung theologians need to expand their theological perspectives that can include the



dimensions of pastoral care for the individual haan as well, so that Minjung theology can be more holistic and exhaustive in its scope of theologization. As Minjung theology can be characterized as pastoral care for the societal, collective haan experiences, it needs to expand the concept of the priesthood of haan to include the pastoral care for the individual haan, for the study of the haan experience among the Korean immigrants in the U.S. suggests that the care of the haan experiences involves all dimensions of human needs.

#### Recommendations to Social and Human Behavior Scientists

The outcome of this study of the haan experiences among the Korean immigrants in the U.S. suggests three recommendations to the fields of social and human behavioral scientists.

The social/behavioral scientists need to explore similar haan experiences in other racial ethnic minority groups, particularly other Asian-Americans with similar cultural backgrounds. The social/behavioral scientists further need to focus on the study of the characteristics of the Korean immigrant community in the United States in comparison with other Asian-American and Asian immigrant communities in their haan experiences. Further, the social/behavioral scientists need to explore a possible prevalence of the haan experience among the individuals of the dominant culture in America.

### Recommendations for Further Research

From the haan perspective, the outcome of the study of the haan experiences among the Korean immigrants in the United States raises several further research issues:

1. Research is necessary on the normal target population among the Korean immigrants to compare the psychodynamics of the haan experiences in the target population with the normal context and the clinical context.
2. Research on the correlations between the haan dynamics and hwat-byung is necessary to test the symptom developmental sequences between the two, because both are symptomatically originated from the internalized anger and rage.
3. Research on the haan dynamics plausible in the target populations of other Asian-Americans and Asian immigrants (and possibly the blacks/Afro-Americans and American Indians) in the United States is necessary to test the similarity and dissimilarity with the Korean immigrants, as both target populations share similarly closed cultures and the same oppressive dominant culture in their marginal existence in the United States.
4. Research is needed to test a larger sample of the target population to compare the clinical differences in the symptom development between males and females among the Korean immigrant population (and possibly the target

population in Korea) in their cultural managements of their internalized anger and rage.

5. Research is necessary to study a larger population of the 1.5 generation of the Korean immigrants in comparison with the second generation in the characterizations of their haan experiences between the two groups in the Korean immigrant community.

6. Further research is necessary to study the intra- and interpsychic dynamics of the career woman in the Korean immigrant family life in comparison with that of the housewife with the psychological impacts on their husbands.

7. Research is desirous to test the cross-cultural validity of the haan experiences that can be plausible in other cultures, predominantly in the closed and suppressive subcultures in the United States and perhaps similar cultures in other global villages.

Thus far, we have stated the conclusions, implications, and recommendations for the study of the haan experiences among the Korean immigrants in Southern California from the cross-cultural pastoral counseling perspective. A few closing comments may be suggested and helpful to the readers of this dissertation.

#### Postscript

On the personal level, completing this dissertation, I have personally gone through my personal haan resolution. Also, the completion of this dissertation becomes the haan

resolution for my wife (and my family and perhaps my other kinships, too); they have all patiently waited for me to complete it. Also, it may be perhaps a haan solution of the Korean immigrant churches in the United States, as this dissertation becomes the first research in the field of pastoral counseling in the Korean immigrant churches in America, and as the Korean immigrant churches have been an important support network in facilitating me to fulfill this belated haan-ridden task.

On the clinical level, I have shown you how to look at the haan experiences. From this view, I have shared with you the haan stories of the Korean immigrants, as the haan experiences cannot adequately be defined by Western psychopathological reductionism. Also, I have attempted to show you how to possibly approach the haan experiences of the Korean immigrants clinically.

On the psycho-cultural level, I have also attempted to show you that the haan experience is traditionally a psycho-cultural lifestyle for the Korean (immigrant) people with tenacity and dynamism in life. Again, I have pointed out that the (Korean) immigrant life is a haan-ridden life in the marginal existence in the United States. Further, I have attempted to suggest the possibility of the haan experiences in the life of the individuals of other cultures, and have attempted to show you how to view the

haan experiences in other races from the cross-cultural perspective.

On the theological level, I have also tried to show you that there is hope working in the midst of one's suffering and pains of the haan experience. In the haan experience, I have attempted to show you that the haan-ridden people find a "God of the oppressed" (James H. Cone) or a "creative suffering God" (Paul S. Fiddes) or the "pain of God" (Kazoh Kitamori). Theologically, the personal and collective awareness of the haan experience is ultimately a symbol of "accepting the unacceptable" with a hope in the "God above God of theism" (Paul Tillich) in the midst of the brokenness of the individuals and the community.

In the final analysis, in all these levels, I have been trying to tell you that the haan experience in the Korean immigrants is culturally not a pathological symptom nor depression, but is culturally normal and functionally powerful and significant based on a live hope-centered dynamism for self-realization and community-realization for the wholeness of the human family.

Awareness of the haan of the individual and the collective is a sign of hope in both self-realization and community-realization for human wholeness. Therefore, I say to you that haan concept must be studied and taken seriously for the understanding of the Korean immigrants and perhaps other cultures in America. It is my conclusion

that the haan perspective may possibly serve a global (transpersonal and transcultural) perspective in the field of cross-cultural pastoral counseling.<sup>3</sup>

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<sup>3</sup>This dissertation bears three inherent confusions in the body of the contents:

a. Romanization of the Korean words/expression is inconsistent, while intentionally avoiding the use of the Wade-Giles and McCune-Reischauer systems of romanization of Chinese influence, with a deliberate effort on the part of this writer to attempt an indigeneous Korean romanization truthful to the original pronunciation of Korean expression.

b. While other racial ethnic communities use the "first" generation immigrant generally to indicate the first American-born generation of the immigrants, the Koreans in America use the "first generation immigrant" to designate those of the Korean-born immigrants to the United States.

c. This writer is limited to his Korean male perspective in all his deliberations in spite of his consciousness with feminist issues. Further, faithful to the original materials, sexist language of the quotes is inevitably retained.

## APPENDICES

## APPENDIX A

## Hurh and Kim's Analysis of Korean-American Research\*

## Distribution of Research Areas in Korean American Research

	N	%
History	25	16.2
Demography	6	3.9
Sociocultural Adjustment	24	15.6
Employment & Occupations	19	12.3
Political participation	2	1.3
Education	9	5.8
Religion	14	9.1
Social Work & Welfare	30	19.5
Community & Ecology	15	9.7
Theoretical Analyses	4	2.6
Methodology	3	2.0
Other (such as bibliography)	<u>3</u>	<u>2.0</u>
TOTAL	154	100.0

\*Source: Won Moo Hurh and Kwang Chung Kim, "Race Relations Paradigms and Korean American Research: A Sociology of Knowledge Perspective," Koreans in Los Angeles, eds. Eui-Young Yu et al. (Los Angeles: Center for Korean-American and Korean Studies, California State University, Los Angeles, 1982), 235.



## APPENDIX B

## Shame as Discretion and Disgrace\*

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Shame	
Shame as Discretion (Before the act)	Shame as Disgrace (After the act)
Discretion shame is a complex of emotional, volitional, and dispositional factors.	Disgrace shame is the painful experience of disruption, disorientation, disgust, and the disintegration of one's world.
As an emotion, it can produce a blush in contemplation of a dishonoring choice.	As an emotion, it is a feeling of being exposed, humiliated, despised, totally rejected, and dishonored.
As a motivation, it can evoke choices that have moral character, ethical direction, and recognition of obligation.	As a situation, it is being in a position of loss of face, loss of respect, and loss of inclusion by significant others.
As a disposition, it becomes a virtue, a settled habitual tendency to act according to certain principles.	As fragmentation, it is being suddenly confronted with painful self-consciousness; the self is disclosed to the self; the shame is not just for the act done but for what the self is. Thus it is a total emotion, a rejection of the whole self.
Shamelessness, in almost all cultures, is seen as a negative quality. A lack of a proper sense of shame is a moral deficiency; the possession of a proper sense of shame is a moral obligation.	Shame has the potential of being a totally negative experience of alienation from the self and from others. But shame is intrinsically both positive and negative, essentially ambivalent. The alienation experienced is from a relationship deeply desired. The underlying dynamic is acceptance, affection, and positive valuation deeply needed from other persons and the society.

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\*Source: From Pastoral Counseling Across Cultures, by David W. Augsburger. © 1986 David W. Augsburger, p. 116. Reprinted and used by permission of Westminster/John Knox Press.

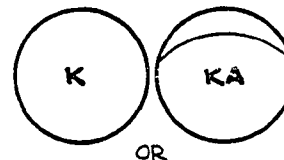
## APPENDIX C

## Pai's Diagrams on Minority Identity Development\*\*

## SUMMARY OF MINORITY IDENTITY DEVELOPMENT\*

Self PerceptionPerception by OthersTHE CONFORMITY STAGE

- Preference for dominant cultural values over one's own.
- Feelings of racial self-hatred, negative beliefs about one's own culture.

THE DISSONANCE STAGE

- Cultural confusion and conflict.
- Challenge accepted values of the conformity stage.

I =Self identity  
 K =Korean  
 KA=Korean-American  
 WA=White American

THE RESISTANCE AND IMMERSION STAGE

- An active rejection of the dominant society and culture and a complete endorsement of minority held views.

THE INTROSPECTION STAGE

- Loyalty and responsibility to one's own group and personal autonomy come into conflict. Group-usurped individuality and absolute rejection of dominant culture become questioned.

SYNERGETIC ARTICULATION AND AWARENESS STAGE

- A sense of fulfillment with regard to cultural identity.

- Cultural values of other minorities and the dominant group are objectively examined and accepted or rejected on the basis of prior experience in earlier stages of identity development.

\*Derald W. Sue, Counseling the Culturally Different (New York: John Wiley and Sons, 1981), 66-67.

The diagrams are ours.

\*\*Source: Young Pai et al., Findings on Korean-American Early Adolescents and Adolescents, Syllabus report by Programs for Asian American Theology and Ministry, Princeton Theological Seminary, January 1987, p. 79. Reprinted with permission of the authors.

# APPENDIX D

## Pai's Scheme of Differentiations Between Korean and American Cultures\*

### DIFFERENCES BETWEEN KOREAN AND AMERICAN CULTURES I

	AMERICAN CULTURE (Individual Centered)	KOREAN CULTURE (Relationship Centered)
1. Relationship	Egalitarianism 1.1: See others as equals. 1.2: Informal interpersonal relationship. 1.3: Less complex rules for speech and conduct.	Hierarchical Relationship 1.1: See others in hierarchical terms. 1.2: Formal interpersonal relationship. 1.3: Very complex rules for speech and conduct.
2. Values	Individual's Rights 2.1: Premium attached to the individual's rights. 2.2: Self-reliance and self-determination.	Duties and Responsibilities 2.1: Emphasis on roles assigned to different hierarchical positions. 2.2: Emphasis on performing appropriate functions.
3. Attitudes	Assertiveness and Self Expression 3.1: Standing up for (demanding) personal rights. 3.2: Expression of personal thoughts and feelings.	Respect for Authority 3.1: Emphasis on docility. 3.2: Conformity to assigned roles.

\*Source: Young Pai et al., Findings on Korean-American Early Adolescents and Adolescents, Syllabus report by Programs for Asian American Theology and Ministry, Princeton Theological Seminary, January 1987, pp. 67-8.  
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# DIFFERENCES BETWEEN KOREAN AND AMERICAN CULTURES

## II

	AMERICAN CULTURE	KOREAN CULTURE
4. Identity	Personal Ability and Achievement 4.1: The individual's competence, achievements success. 4.2: Development of a person's unique qualities. 4.3: Self initiated activities for personal success.	Status (position) in a Group 4.1: The individual's position in a group (e.g., family, church, corporation, etc.) 4.2: Self-development related to group expectations. 4.3: Ascriptive motivation (succeeding for the group).
5. Socialization	Active Involvement 5.1: Participatory decision making. 5.2: Frequent exchange of ideas and feelings.	Observation and Emulation 5.1: Watch, listen and do. 5.2: Communication by commands and demands.
6. Thinking Style	Analytic and Detail Specifics 6.1: Separating the cognitive from the affective as well the objective from the subjective. 6.2: Serial exchange among communicants. 6.3: Relative loosely structured teaching learning situations.	Global and Impressionistic 6.1: The cognitive and the affective as well as the objective from the subjective are often combined. 6.2: Spontaneous and/or simultaneous exchanges among communicants. 6.3: Highly structured teaching learning situations.

## APPENDIX E

A Sample of Some Clinical Issues of Cross-Cultural  
Pastoral Counseling with Korean Immigrants:  
A Case of Mr. and Mrs. A

The clinical case of Mr. and Mrs. A represents multiple aspects of cross-cultural pastoral counseling. For the interest of space here, only selected aspects of cross-cultural pastoral counseling with the case will be briefly discussed.

1. Referral: As already indicated, Mr. A was my former client about 10 years ago when he had about a three month period of individual sessions with me. He then had complaints about his marital conflict and his sexual impotency. He terminated the sessions prematurely. After a ten year period of silence, Mrs. A called me in May, 1986 for counseling. According to the record, Mrs. A visited a Korean psychologist two years ago for a brief time when her first psychiatric symptom was manifested. Due to her travel distance (about 60 miles driving to our center) and the nature of her psychiatric symptoms, I suggested that she go to a Korean psychiatrist or psychologist near her home in Korea Town in Los Angeles. After she saw a Korean psychologist for only four sessions, Mrs. A called me again for an appointment for counseling. I told her again that she must have a termination session with her counselor

prior to her appointment with me. So she did, and came to see me in the beginning of July of 1986.

For cross-cultural consideration, I applied strictly the Western/American practice to the client in terms of making her first appointment with me. Ordinarily, referring the client to someone else is culturally perceived as a way of rejection or refusal of the client. I was taking this risk intentionally for the sake of the client. Strangely, in spite of the perceived rejection of referral to her, Mrs. A persisted in trying to make appointments with me. It is my personal assessment that Mrs. A's persistence with me might have been largely due to her positive transference with me prior to her intake with me. In retrospect, a client like her otherwise would have easily been lost in the process of the Western style of referral. Ordinarily, I would have welcomed and accepted the appointment without any conditions, which is a culturally acceptable way.

2. Intake: Both Mr. and Mrs. A sat together in the intake. It was culturally acceptable for Mr. A to sit in with his wife during her intake without seeking the permission of the counselor, as it was very clear to him that Mrs. A alone was the identified patient (I.P.). Although I was initially uncomfortable to do the intake with Mrs. A with Mr. A as an observer, I gradually accepted Mr. A's cultural behavior as his assumed guardian role for

his wife. With this cultural difference, I intuitively decided to offer conjoint sessions so that Mr. A's presence in his wife's counseling session may be legitimized and utilized for some therapeutic purpose. I often discovered that using my rather detailed intake form tends to enhance the credibility in my professional effectiveness and competency perceived by the client(s) because of the systematic, informative and insightful inquiry formulated in the intake form. The formal inquiry of the intake form seems to foster an impression to the client of the counselor's competency and authority, although the use of the detailed inquiry form in intake may at times appear to be a little rigid and distancing to some clients. Overall, it has been observed that using the detailed intake form has drawn favorable receptivity and enhanced the initial rapport with the client.

3. Fee: A sliding scale is being used for determining the fee for the client. But, it is generally true that discussing the fee in the intake or in any session tends to generate a high sense of anxiety and embarrassment among the Korean clients. If the clients are fairly new immigrants, they tend to take it almost with unbearable embarrassment. In the case of Mr. and Mrs. A, although their acculturation level is relatively high, they were very reluctant to talk openly about the fee with the counselor, and they usually put the fee in an envelope

after each session on the desk behind the counselor's back. A covert message from this kind of cultural behavior is that "Please leave the matter of fee up to us. We will take care of it for you without your worry." Dealing and negotiating the fee with the counselor in a benevolent relationship tends to invoke all kinds of culture-ridden feelings among the Korean client. In general, the safest way is to let the client put the fee in a separate box prepared for it privately (or through the secretary in the office). However, in spite of the cultural anxiety, I mostly intend to discuss it openly with the clients whose acculturation level may be relatively high so that the client can be assisted to handle his/her own anxiety in a more realistic way. The risk of negotiating the fee with the client is to foster an impression to the client that the pastoral counseling may be taken strictly as a commercial activity, and the professional efforts in counseling may be perceived only as a monetary-calculated effort on the part of the pastoral counselor. In short, it has been observed that the Korean clients in general are generously impulsive-compulsive givers, especially when the clients feel helped in their pains by the pastoral counselor. In this case, it has been generally true that they tend to give fees beyond their "sliding scale" level. In the final analysis, for Korean clients, they tend to perceive the relationship between the pastoral counselor



(as long as the counselor as a clergy person) and the client to be a benevolent relation rather than a social contract or monetary-oriented relation.

4. Pastoral Counselor: As all human relationships are basically founded upon a hierarchical relationship among Koreans traditionally, Mr. and Mrs. A are no exception in their relationship with me as their pastoral counselor. In their counseling relationship, there are basically six factors operative in their relationship with the counselor. The factors of age, status (pastor), length of residence in the U.S., gender, relationship (counselor), stranger (helper as an outsider) are key determinants to construct their relationship with the counselor in a hierarchical relationship. And, this hierarchical relationship between Mr. and Mrs. A and the counselor is manifested and maintained by use of the Korean language with its linguistic honorification. For instance, Koreans are expected to use varied and appropriate forms of Korean language expressions in accordance with the nature of their personal relationship with each other, in contrast to Americans. For an example, Americans use basically the same kind of English language in all human relationships.

In this regard, the relationship between Mr. and Mrs. A and myself as counselor in and outside of the counseling sessions is fundamentally hierarchical. This relationship

has been kept and manifested by our mutual use of the Korean language in honorific forms.

This hierarchical relationship is socially first established on the basis of my age being older than this client couple. Secondly, my social status of pastor places me in a hierarchical place over the clients (or for that matter over all the people in general). Thirdly, my relationship with Mrs. A as a female client is inevitably a male-up and female-down relationship due to the culturally built-in sexism in Korean tradition. Fourth, the nature of my relationship with Mr. and Mrs. A is a helping relationship or a benevolent relationship. Moral code for the benevolent relationship is respect, loyalty and gratefulness for the benefactor. In this sense, the counselor is perceived as a benefactor so long as the counselor is effective and helpful in eliminating the pains of the clients. In point, the moment Mr. and Mrs. A and I as counselor were engaged in the counseling, my relationship with this couple was established as myself being the benefactor to Mr. and Mrs. A. In this relationship, there has been an inevitable social distance between us in the counseling sessions. In addition when someone engages in a benevolent relationship with another person (especially in the case when someone in a personal crisis is being helped by another person), this new benevolent relationship is expected to be remembered and

operative with a sense of gratitude in the rest of one's life. In point, the counseling relationship between the pastoral counselor and the client tends to establish this new, lifelong amicable relationship. For this reason, the Korean client (if gratefully helped in one's problem) tends to be generous in their giving in fees often beyond the original fee contract. And, the Korean clients further resist treating their benefactor (counselor as pastor) as a commercialized relationship in which one gives and receives fees from one another. Because of this cultural ethos, the Korean client tends to feel very uneasy paying the fee right in front of the counselor's face, especially within the context of professional pastoral counseling.

However, it is also observed that those Koreans who are acculturated for a longer period in the American lifestyle tend to pay the fee to the counselor in a relatively matter-of-fact manner. Nevertheless, in the case of Mr. and Mrs. A, they were always putting their fee behind my desk without my acknowledgement (and often the fee in the envelope and it was always done by his wife without exception). And, they have also provided me with gifts on special holidays and on termination as an expression of their gratitude. (As I have been clinically Western-oriented, I was extremely uneasy with the gifts, making the client uncomfortable.)

All in all, there is an inherent hierarchical relationship built in my counseling relationship with Mr. and Mrs. A in which I as counselor need to help them to be open and free in their self-disclosure for an effective counseling. Because of the hierarchical, socially distancing relationship, a freer and open self-disclosure on the part of the client is an insurmountable task or a culturally prohibited behavior in front of a person in authority. Therefore, I as a Korean counselor needed to exercise enormous efforts to show my "permission" and "assurance" to the clients to feel emotionally free and open. For this purpose, my counseling often naturally necessitates me to be instructive and interpretative in nature. In point, open self-closure and raw emotional display for any Korean client in front of a person in authority or in a hierarchical order is culturally prohibited and invokes, in turn, shame and guilt on the part of the client. For this reason, effectiveness in counseling with a Korean client primarily depends upon overcoming the inherent emotional barriers and the cultural taboos of the client in relation to the counselor. To overcome this handicap and to be effective in counseling with Korean clients would require skills and techniques that would ease or minimize the sense of shame and guilt generated by potential self-disclosure and emotional display. It is a cultural taboo for Koreans to make self-

disclosure and especially negative emotional display to a stranger or a person in authority or a benefactor. Such acts and behaviors would be considered as disrespect, contempt and lack of affection.

With these kinds of cultural taboos, Mr. and Mrs. A took risks to walk into a counseling center out of their emotional desperation to the extent that they would feel shame and guilt from their public display of their emotional and private life. In this sense, to talk in each counseling session invokes inevitably the sense of guilt and shame. It is a shame for a Korean to reveal one's problem to a public figure or a person in hierarchy, and the shameful acts also invoke guilt feelings.

One final point needs to be mentioned in this discussion. In point, an experience with a "pastoral counselor" as understood in a clinical and professional enterprise is basically an unknown phenomenon among Koreans in general. At best, Koreans are exposed to the idea that a local pastor gives a problem-solving advice in the context of authority and social distance between a parishioner and the pastor. Against this expectation, a pastoral counselor in a clinical definition is required to break social stereotypes and cultural norms in the eyes of Korean clients in order to be effective in pastoral psychotherapy. In this sense, pastoral counselors tend to become suspect in terms of traditional ministerial

credentials and standards by the Korean clients when a pastoral counselor engages in encouraging the clients to break their cultural taboos to reveal raw emotions in the counseling context.

In sum, entering into a counseling relationship with a Korean client generates/brings out cultural ramifications and socio-psychodynamics in the counseling sessions, perhaps just like in any other case of the clients in other cultures.

5. Individual and Conjoint Session: As already noted elsewhere, Mr. and Mrs. A have gone through various types of counseling. From an analytic perspective, an individual counseling for Mrs. A as an "identified patient" might have been most desirable. However, in light of the systems perspective which happens to be in harmony with Korean cultural values, of interconnectedness and interdependence, I chose an individual counseling for Mrs. A and Mr. A respectively on a weekly basis, and concurrently conjoint sessions were given to them. As for cultural dynamics in dealing with Mr. and Mrs. A, Mrs. A's pathological behavior was largely attributed to her dysfunctional marital system. In this sense, for the sake of her healing, her marital system must be treated through the conjoint sessions. In point, although it appeared outwardly that Mr. A was not identified as a patient prior to their counseling with me, Mr. A was finally led to participate in the process of

healing and being healed by the marital system. In spite of this systems approach being useful to Mr. and Mrs. A in their therapy, a shortcoming of the conjoint session must be overcome. As already observed, a hierarchical relationship built into Korean culture is powerfully operative by a standard of male-up and female-down sexism. For this reason, egalitarian and democratic emotional sharing and leveling is very limited. Therefore, the Western style of conjoint session finds its own limitation with the Korean couples in its healing purpose. At best, according to a clinical observation, the power controlled by the Korean husband could be released to the oppressed Korean wife only to the extent of the limit of his power-based security through the conjoint session with the therapist's assistance for the maintenance of equilibrium. Otherwise, attempting to work on emotional leveling and democratic relationship between Korean male and female in the conjoint session is severely limited and mostly perceived to threaten the Korean male ego, invoking shame to the Korean male ego. If a Korean wife attempts emotional leveling with her husband by relying on the support of the counselor in the conjoint session, she will likely suffer retaliation from her husband outside the counseling session. And, this retaliatory behavior on the part of the Korean husband actually discourages the Korean wife to be open and free in the counseling session and

ultimately leads to a premature termination of their counseling. Considering this culturally bound limitation, an individual counseling session is a very useful alternative to overcome the potential one-sided male-dominance dynamics in working with the Korean couples. Through individual sessions, the Korean wife is protected to be open and vulnerable in her hurts and pains. It may be effectively used to facilitate cathartic work and build up ego-strength and raise up self-esteem for the Korean female client. However, a potential danger for individual counseling sessions is also found in the case of the chronically depressed Korean female client who is so easily led to react in sexual transference to a warm, empathic male counselor. I have found it true clinically when Mrs. A was reacting in her transference in the counseling sessions in the middle of the healing process. Traditionally, a Korean female has never experienced a warm, empathic, egalitarian, caring male relationship until she happens to experience it for the first time in her life only within the context of romantic relations. Often times, this kind of healing and freedom facilitating relationship by an effective counselor can easily provoke neurotic fear and anxiety toward male-female intimacy on the part of the Korean female client.

Regarding this cultural dynamic, a deliberate effort to maintain a certain male-female distance is always



desirable in dealing with the Korean female client for ego safety. The male-female distance can best be maintained by limiting the emotional leveling (and freedom) to the extent of healing facilitation. To put it another way, unlimited emotional leveling/sharing in depth would rather tend to be counterproductive for a Korean female client especially in relation to a male therapist/counselor. It is culturally important that mental health and wholeness for a Korean client is defined and maintained by one's ability to maintain and exercise a culturally defined social distance and role in relation to one's surroundings in general.

Now, looking at an individual session with a Korean male client, it tends to help him to protect himself from his potential shame in front of his wife. Through the individual sessions, Korean male clients can experience freedom in their emotional disclosure and sharing. Catharsis for the Korean male client can best be facilitated in the individual session whereas this can be extremely limited in the conjoint session; also, working on self-awareness and self-confrontation for the Korean male can be easily worked out only through the individual sessions. However, a danger for a Korean male client found in the individual session is a cultural reinforcement of a Korean male traditional trait of emotional separateness/distance from his wife, unless the counselor uses the individual session in balance with their conjoint session.

All in all, an excessive emotional nakedness through the individual session can easily provoke shameful feeling and subsequent guilt feelings for the Korean male, particularly. In conclusion, a careful balance between individual and conjoint sessions in treating Korean marital counseling/therapy is always necessary for the effectiveness of marital therapy/counseling.

6. Affective and Cognitive Expression: In Western thinking, a distinction between affective and cognitive expressions is generally understood and accepted. Accordingly, a linguistic distinction between these two different expressions is made by different English vocabularies, namely cognitive vocabulary and affective vocabulary. In contrast, the Korean way of understanding human behavior is generally unitive in nature. For instance, there is a very rare distinction in Korean vocabularies to distinguish two different expressions between cognitive and affective. Therefore, it is extremely difficult for Korean clients to describe their emotions with Korean affective vocabularies in accordance with English words, although the Korean clients without exception suffer incongruency between cognitive and affective levels of their intrapsychics. In this regard, a therapist/counselor would require a sensitivity and clinical discernment in helping a Korean client who is emotionally incongruent and yet often unable to express

their emotions in a Western way of understanding the human mind. To put it another way, Korean clients would express their emotions with cognitive statements because they inherently think and feel in an unitive concept, without distinguishing between the affective and the cognitive needs. In spite of it all, one important observation is that Korean clients are usually very emotional in their personality temperaments and intuitive in their behaviors and attitudes. In this respect, projection and assumption in one's behavior among Korean people are culturally legitimate norms in one's social and interpersonal behaviors, while they are psychologically considered irrational and abnormal by Western thinking. And it is clinically observed that an analytical approach in treating this kind of problem has little effect with Korean clients. Often, a role playing technique seems to be more effective in changing one's distorted perception.

All in all, Korean clients are generally confused and frustrated when they are asked to express their emotions with emotive words vs. cognitive words in general.

7. Shame and Guilt: It is generally considered that the hallmark of Westerner/American behavior is guilt. But, the hallmark of Korean behavior is shame. For Koreans, shameful feelings are mostly provoked by a sense of unfitting or inappropriateness in accordance with all the socially prescribed behaviors tailored/coded by Confucian

ethics. Shameful feelings do not necessarily depend upon a sense of being right or wrong. For instance, Koreans, like other Asians, are more concerned about their sense of shame rather than about their sense of guilt. For one illustrative point, it is not appropriate nor fitting for a Korean male to reveal his emotional depth or self-disclosure especially in front of a stranger or benefactor. Thus, when a Korean male reveals his emotional nakedness, his sense of shame is extremely heightened, and his sense of guilt subsequently is raised. In this discussion, one final point regarding shame is self-disclosure. To visit a counselor for one's problem solving provokes shame and guilt because of inherent admission of one's problem in public (counselor).

8. Maturity: In general, Korean personality is tailored by the Confucian moral norms and codes. From the perspective of Western Transactional Analysis, the Korean personality is traditionally trained and formed with the predominance of inner child or parent. In other words, Koreans are always trained how to function as a child (dependent and submissive to the parents), and when they become adults, they are also trained culturally how to function as parents, while remaining as a child to older parents in filial piety and other older social adults/seniors in hierarchical relationships. The adult behaviors in TA terms are manifested mostly in the

intergenerational relations among Koreans in general. In this sense, the culturally tailored P-C interactions are mostly predominant in the Korean personality in their adult ages. Encouraging the "adult" side to Korean clients would be generally regarded as a standard of almost a "sainthood" by Koreans or in a stage of "seasoned" adult age. For this reason, activating the adult side for Korean clients is an enduring effort and requires a creative approach of the counselor/therapist.

Thus far, some important cross-cultural aspects of the case involving Mr. and Mrs. A have been selectively discussed. The context of this marital counseling and therapy was the fact that both clients and the counselor share the same ethnic background with the same ethnic language. Both also shared the same religious background, along with similar levels of acculturation into the American society. Also, both shared a similar age bracket.

All in all, there are more similarities than differences between the clients and the counselor, and these similarities in my personal judgment have effectively facilitated the relatively rapid healing process for this case. Now, then, how is it possible for a counselor of a different culture to treat the Korean clients, specifically the Korean couples? What should be cross-cultural considerations for a counselor of a different culture in dealing with Korean couples? How is it or is not possible?

9. A Counselor of a Different Culture: There seems to be various views in the literature of pastoral counseling or cross-cultural counseling/therapy in dealing with the clients by a counselor/therapist of a different culture, as previously mentioned in the main body of this dissertation.

In a specific case, how can a WASP counselor be an effective counselor/therapist if at all? It is an assertion of this writer that a WASP counselor should be culturally adaptable and sensitive to a Korean immigrant client in order to be effective. Unless the WASP counselor is cross-culturally equipped, he/she can hardly be effective in doing in-depth counseling and therapy. In short, the WASP counselor/therapist as a cultural outsider brings a lot of cultural and interpersonal barriers. In spite of it all, there seems to be some alternatives for the WASP counselor to be effective and useful in cross-cultural counseling purpose and setting.

As long as the WASP counselor is culturally sensitive, adaptable, open and tolerant in differences, he/she can be an effective counselor without becoming a mini-cultural anthropologist for one's cross-cultural counseling. For example, the WASP counselor as a cultural outsider would have an advantage in providing anonymity of a Korean client, which reduces the potential shame for the client. One of the major barriers for Korean clients is the shame

of possible public exposure of the client's identity. In this sense, the WASP counselor would be a very desirable choice for the Korean client due to his/her protection of anonymity of the Korean client.

Another advantage of the WASP counselor for the Korean client is the social power of the WASP counselor in American society. Many of the Korean clients come to the center for counseling with severe socio-psychological symptoms. In many cases, the Korean clients need other professional services beyond the individual psychological treatment. The WASP counselor can be effective in exercising his personal social power to eliminate the societal barriers for the Korean clients. Only dealing with the Korean client psychologically would be extremely limiting to the WASP counselor's effectiveness and usefulness. The WASP counselor must assist in other societal related needs beyond the individual psychological service. It may be called a "barrios service." On the other hand, the minority counselor can be effective in the sense of psychological analysis of the client but often ineffective in providing the social power to change the environment of the Korean client.

One other important strength for the WASP counselor in relation to Korean clientele is the highly sophisticated and skillful psychotherapeutic training and ability in dealing with the clients. For instance, one of the most

serious problems is scarcity of clinically trained indigenous pastoral counselors for the Korean clientele. For this reason, a highly clinically trained WASP counselor/therapist with clinical skills of empathy would be a potential instrument to treat the Korean clients in general. However, there are two important factors that would become major barriers to WASP counselors in their cross-cultural counseling. The first major barrier is the language, which is the chief source for underutilization of WASP counseling services by the Korean clientele. One may wish to overcome the language barrier by using a translator. It is a personal judgment that cross-cultural counseling through an interpreter seems to be almost totally ineffective and at times causes more complications and psychological damage rather than healing in the counseling. Any attempt to counsel through an interpreter can easily fall into a paternalistic and destructive result. It is a personal judgment that expecting to understand the language through an interpreter is virtually impossible in terms of the accuracy of the language nuances. As the Korean clientele are intuitive in their interpersonal relationships, often times non-verbal communication is much more powerful and persuasive. So, if any WASP counselor can understand non-verbal communications from the Korean clientele, he/she can overcome one of the important language barriers. If the WASP counselor can



cultivate his/her ability to communicate non-verbally in an effective manner, the cross-cultural counseling can be half as much as effective. One simple reason for this assertion is that the Korean clientele are usually more inclined to rely on their intuitive feelings through their reading of non-verbal signals from the WASP counselor.

One final point is the culture of the counselor. In general, ethnocentric and indigenous researchers and practitioners are mostly led to believe in the indigenous counselor. There is some element of truth in it, but other theorists in general in the field of cross-cultural counseling also advocate cross-cultural counseling by the counselor of a different culture. It is also a position of this writer, too, that a counselor of a different culture can be an effective counselor with a Korean client. This is only possible when the counselor of a different culture is aware of one's own cultural limitations and becomes tolerant of culturally diversified differences. The culture of the counselor, especially in the multicultural context, should not be problematic as much as it should be. In fact, it is a clinical opinion that any skillful and culturally sensitive counselor can be an effective cross-cultural counselor with a certain limitation.

Considering all these cultural aspects, we may draw the following brief conclusions.

First, there are various ways of understanding the term "cross-cultural counseling."

Secondly, this case is done from the bicultural perspective in that the clients in the case presentation above are biculturally oriented between America's dominant culture and the ethnocentric Korean culture. Especially, the counseling applied in the case of Mr. and Mrs. A is from a bicultural perspective and cross-cultural interpretation.

Thirdly, the culture of a counselor is not an absolute barrier to cross-cultural counseling, apart from a language barrier.

A personal cultural awareness and sensitivity to one's own and the client's cultures and personally a high level of tolerance of cultural differences will be major facilitating factors for the effectiveness of cross-cultural counseling by the counselor of a different culture.

This case, in the final analysis, demonstrates a bicultural perspective in counseling/therapy in addition to a cross-cultural perspective. It is just a beginning of a new step to examine and theorize a clinical case from a bicultural perspective with cross-cultural understandings in the multicultural society of America.

## APPENDIX F

Hurh and Kim's Theoretical Propositions on  
Korean Immigrants in the United States\*

## THEORETICAL PROPOSITIONS

## On Adhesive Adaptation in General

1. In general, the longer the immigrants' length of residence in the host society, the higher the degree of their acculturation becomes.
2. In general, the longer the immigrants' length of residence in the host society, the higher the levels of their socioeconomic status will be.
3. In general, the higher the levels of the immigrants' socioeconomic status, the higher the degree and the faster the rates of acculturation will be.
4. When the ethnic confinement (involuntary ethnic segregation) is inherent in the social structure of the host country, it is most likely that:
  - (a) the immigrants' assimilation into the dominant group's primary social structure is restricted in its scope and intensity regardless of the immigrants' length of residence, socioeconomic status, degree of acculturation, and desire for assimilation.
  - (b) the first-generation immigrants tend to maintain or even enhance their strong ethnic attachment regardless of progressive acculturation and assimilation.
  - (c) the immigrants' ethnic attachment tends to be enhanced by:
    - (1) the dominant group's prejudice and discrimination.
    - (2) the immigrants' perception of limited social assimilation.
    - (3) the immigrants' perception of their limited adaptive capacities (e.g., language, economic resources).
    - (4) relatively well-defined large ethnic communities.

\*Source: Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America (London: Associated University Press, 1984), 171-73. Reprinted with permission of the publisher.

- (d) the immigrant's strong ethnic attachment functions:
  - (1) to satisfy primary group needs.
  - (2) to preserve ethnic identity.
  - (3) to lower the levels of their frustration and dissatisfaction.
  - (4) to evoke a false sense of success and satisfaction.
  - (5) to perpetuate ethnic confinement and marginality acceptance ("mobility trap").
  - (6) to evoke in the dominant group a rationale that the immigrants "want to be with their own kind and resist assimilation."
- (e) the immigrants' strong ethnic attachment and their choice of the dominant group as an abstract reference are not mutually exclusive.
- (f) in general, the first-generation immigrants' mode of adaptation is adhesive; that is, certain aspects of the new culture and social relations with members of the host society are added on to the immigrants' traditional culture and social networks, without replacing or modifying any significant part of the old.
- (g) The first-generation immigrants expect social (structural) assimilation least, and perceive its limited possibility most.
- (h) the second-generation immigrants expect social assimilation most and perceive its limited possibility least.
- (i) the third-generation immigrants expect social assimilation most and perceive its limited possibility most.
- 5. The degree of pluralistic adaptation depends on:
  - (a) the extent of openness in the socioeconomic structure and value systems of the host society for absorbing immigrants into its mainstream.
  - (b) the extent of the immigrants' educational, occupational, and linguistic capacities including their cultural heritage for competing effectively with the dominant group.
  - (c) demographic, socioeconomic, and ecological conditions of the immigrant community in relation to those of the dominant group and other minorities at a particular time.
  - (d) the extent of immigrants' perception of the host society's structural conditions, their own adaptive capacities, social acceptance by the dominant group, and their willingness to participate in the mainstream of the host culture and society.

## On Life Satisfaction

1. The immigrants' level of aspirations tend to decline:
  - (a) when they perceive limited opportunity because of ethnic confinement inherent in the social structure of the host society.
  - (b) when they perceive limitations in their own capacity to adapt to the new culture and society.
  - (c) when they perceive they cannot change either of these situations.
2. The immigrants' low levels of expectations tend:
  - (a) to lower the levels of their frustration, disappointment, and dissatisfaction.
  - (b) to build tolerance for discrimination and deprivation.
  - (c) to evoke in the immigrants a false sense of "success" and satisfaction.
  - (d) to perpetuate ethnic confinement and marginality acceptance.
3. When ethnic confinement is pervasively inherent in the social structure of the new country, it is most likely that:
  - (a) the immigrant minority accepts ethnic segregation from the dominant group as a matter of fact, especially the first-generation immigrants.
  - (b) the immigrant minority expects social assimilation the least.
  - (c) the immigrants voluntarily confine themselves within their own ethnic enclaves for primary group needs and self-protection.
  - (d) the dominant group attempts to maintain the status quo with a rationale that the immigrants want ethnic attachment and solidarity.
  - (e) even a slight degree of social acceptance of the immigrants by the dominant group may evoke in the immigrants a sense of accomplishment and well-being.
  - (f) the immigrant's comparative reference groups are predominantly their fellow immigrants.
4. Objective conditions of life (job, income, housing, family, etc.) have a bearing on the degree of life satisfaction only through the immigrant's subjective perception (evaluation) of the conditions.
5. Subjective variables (perceptions or attitudes) are pervasively related to both structural (socioeconomic) variables and the degree of life satisfaction of immigrants.

## APPENDIX G

Hypothetical Korean-American Acculturation Tendencies<sup>1</sup>

Categories	Korean Tendencies	Korean-American Tendencies		American Tendencies
<u>Reality Perception</u>	1. Wholistic 2. Idealistic 3. Deterministic		-> <sup>2</sup> -< -<	1. Analytical 2. Realistic 3. Humanistic
<u>Religious Attitude</u>	4. Mystical 5. Futuristic 6. Ritual		-> ->	4. Functional 5. Existentialistic 6. Meaning
<u>Ethical Norms</u>	7. Harmony 8. Moderation 9. Self-Restraint 10. Humility 11. Royalty 12. Order 13. Faithfulness 14. Dutiful 15. Righteousness 16. Being 17. Virtue		-> -< -< -< -> -> -> -> -> -> -<	7. Self-gratification 8. Self-realization 9. Self-expression 10. Self-achievement 11. Self-responsibility 12. Humanitarian/grace 13. Responsibility 14. Freedom 15. Justice 16. Doing 17. Act
<u>Values</u>	18. Collectivism 19. Ideological 20. Abstract 21. Generalization 22. Conformity/ Continuity 23. Veneration		-> -> -> -> ->	18. Individualism 19. Pragmatic 20. Practicum 21. Specification 22. Creativity 23. Expertise/Skills
<u>Behaviors</u>	24. Repressive 25. Suppressive 26. Altruistic 27. Self-denying 28. Interdependent 29. Cognitive 30. Authoritarian 31. Intuitive 32. Paternalist 33. Self-degrading 34. Formal 35. Relational		-< -< -< -< -< -> -> -> -> -> -< -> ->	24. Ego-need 25. Expressive 26. Ego-centric 27. Self-fulfilling 28. Independent 29. Affective 30. Egalitarian 31. Rational 32. Respectful 33. Self-assertive 34. Informal 35. Task-oriented

<sup>1</sup>A hypothetical Korean-American personality acculturation tendency is constructed on the basis of the personal clinical experiences of this writer for over twenty-five years in the United States. A caution is that "Korean tendencies" should not be taken conclusive but suggestive in a strict sense, as the modernized Korean consciousness in general is much influenced by the Western tendencies depending on Korean individuals in their age brackets. Also, in a strict sense, the same caution should be applied to the American tendencies strictly based on the dominant culture of America.

<sup>2</sup>The mark arrow (->) is used to indicate the acculturation tendency drawn from the direction of each cultural tendency.

Categories	Korean Tendencies	Korean-American Tendencies			American Tendencies
<u>Marriage</u>	36. Contract 37. Extended 38. Role-performance		<-		36. Romantic love 37. Nuclear 38. Self-gratification
<u>Husband</u>	39. Patriarchal 40. Provider	->	<-		39. Horizontal 40. Partner
<u>Wife</u>	41. Cohabitant 42. Housekeeper 43. Subservient	->	<-		41. Companion/Intimacy 42. Homemaker 43. Equal
<u>Children</u>	44. Name-bearer 45. Suppressive 46. Submissive 47. Conformitive		<-		44. Self-fulfillment/actualization 45. Expressive 46. Assertive 47. Creative
<u>Sexuality</u>	48. Functional within marriage 49. Pleasure outside marriage	->	<-		48. Intimacy in marriage 49. Infidelity
<u>Orders of Relationships</u> <sup>3</sup>	50. Superior to subject 51. Father to son 52. Husband to wife 53. The older to the younger 54. Friends to friends	->4 ->1 ->2 ->3 ->5			50. Husband to wife 51. Parents to children 52. Nuclear to extended family 53. Friends to friends 54. Superior to subject
<u>Society</u>	55. Peer-pressure 56. Power/social status 57. Homogeneous 58. Legalistic	-> -> -> ->			55. Democratic 56. Power/self-achievement 57. Heterogeneous 58. Humanitarian
<u>Language</u>	59. Classful language variations 60. Hierarchical	->	<-		59. Classless unitary language 60. Egalitarian
<u>Community Values</u> <sup>5</sup>	61. Material values 62. Success 63. Education 64. Patriotism 65. Happiness 66. Humanitarianism 67. Conformity 68. Religion	-> -> -> -> -> -> -> ->	<- <- <- <- <- <- <- <-		61. Material values, freedom 62. Success, individualism 63. Education, democracy 64. Patriotism, practicality 65. Happiness, science 66. Humanitarianism, progress 67. Conformity, formal association 68. Religion

<sup>3</sup>The numbers indicated in the Korean-American column indicate the change of order of significant relationships.

<sup>4</sup>As Korean immigrant individuals are being acculturated, some immigrant individuals tend to use mixed expressions in both English and Korean languages combined simultaneously. This sort of combined language expression is commonly called "Konglish."

<sup>5</sup>Reference: Roland L. Warren, Studying Your Community (New York: Free Press, 1965), 13.

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